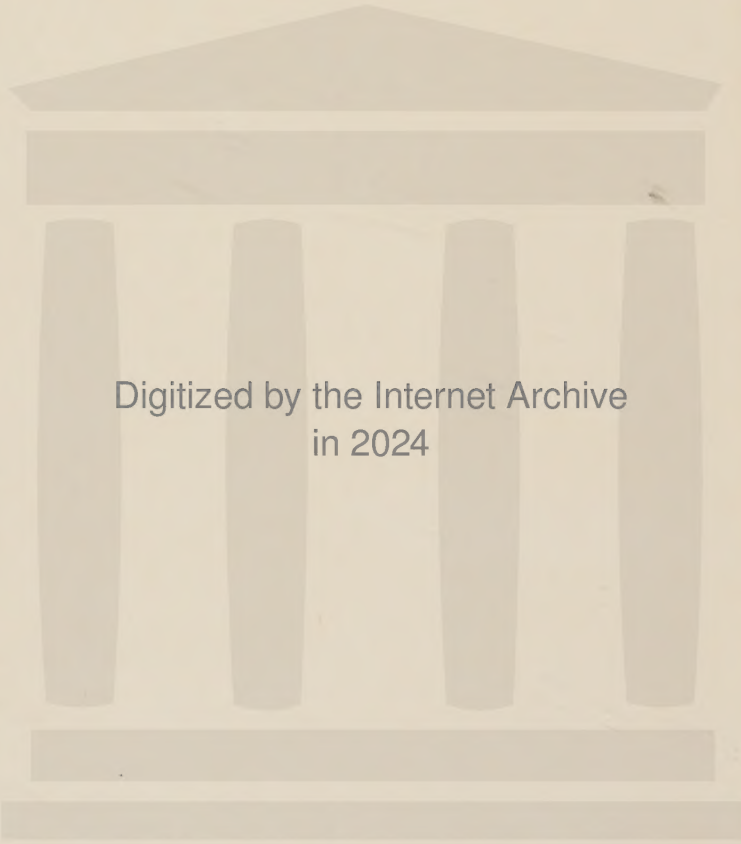




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CIRCULAR LETTERS

of

THE VERY REVEREND BASIL ANTHONY MARY MOREAU

Founder of the Religious of Holy Cross

English Translation

by

EDWARD L. HESTON, C. S. C.

Volume II

Letter 86 (July 3, 1857) – Letter 188 (June 21, 1866)

*With an explanatory chart of the debts of the
Mother House, and fifty Circular Letters ad-
dressed to the Marianite Sisters of Holy Cross.*

NIHIL OBSTAT

CHARLES J. CORCORAN, C.S.C.

Censor Deputatus

Washington, D. C.

January 20, 1944

IMPRIMI POTES

THOMAS A. STEINER, C.S.C.

Provincial Superior

January 23, 1944

IMPRIMATUR

✠ JOHN F. NOLL, D.D.

Bishop of Fort Wayne

February 4, 1944

LETTER OF THE VERY REVEREND SUPERIOR GENERAL

*Generalate of Holy Cross
New York City, N. Y.*

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

I am happy to present to you herewith the second volume of the Circular Letters of Very Reverend Father Moreau, our beloved Founder.

The appearance of this volume carries out, at least in part, the decree of our General Chapter of 1938, requiring that the spiritual writings of Father Moreau be published. Where, in fact, better than in the Circular Letters, can we discover the mind of that man of God who watched over the birth of our Congregation? Where shall we find sketched in clearer outline the supernatural plan of our common Father for us? In these letters certain subjects, such as silence, poverty, and devotion to St. Joseph are treated with indisputable authority. All the letters breathe love of God and zeal for souls. Their interest is ever new; they are eternal like truth itself.

In addition, as we read these Letters, we can, so to speak, follow Father Moreau step by step in his works, his trials, and his crushing sorrows. It is for us, his children to repeat the words of St. Luke: *This do, and thou shalt live*. If we imitate the examples and practise the counsels provided for us so abundantly in these pages, we shall live our spiritual life deeply according to the spirit of Holy Cross. Hence, each one should remind himself in a great spirit of faith: "These Letters have been written for me!"

In the light of these pages let us learn to know and love our Founder better and, by all the means at our disposal, to hasten his glorification.

Let us also learn to love one another in the unity of the Mystical Body of Christ.

ALBERT COUSINEAU, C. S. C.
Superior General

NOTICE

It will be noticed in this second volume, as in the first, that each Circular Letter bears the inscription "J.M.J." This arrangement is not an absolutely perfect reproduction of the original. Beginning with January 1, 1858, most of the Letters begin with the words: *Sit nomen Domini benedictum!*, or with the vernacular equivalent. On the other hand, it frequently happens that manuscript letters have no inscription whatever. It is with a view to obviating these divergences and making the two volumes more uniform that the use of "J.M.J." for all letters has been adopted.

French Editor's Note

TRANSLATOR'S PREFACE

This volume completes the series of the Circular Letters of Father Moreau. Concluding with the letter which announces to the Community the Holy Father's acceptance of his resignation as Superior General, they thus cover the entire period of his direction of the Congregation. To them have been added the Circulars addressed to the Marianites. Prior to their publication in Canada in 1942, none of the Circulars in this volume ever appeared in a printed volume. This Canadian edition has been followed in the present translation.

The principles guiding the work of translation, as well as the plan of material arrangement for this volume, are the same as those indicated in the Translator's Preface to Volume I.

Deep appreciation is extended to the Reverend Arthur J. Hope, C. S. C., of Notre Dame, Indiana, and to the Reverend Charles J. Corcoran, C. S. C., of Holy Cross College, Brookland, D. C., for their kindness in reading the manuscript and for numerous useful observations. Very special thanks are due to the members of the Moreau Society of Holy Cross College, who volunteered such generous and efficient assistance in preparing the manuscript for the printer.

EDWARD L. HESTON, C. S. C.

Brookland, D. C.
January 27, 1944

J. M. J.

No. 86

Notre-Dame de Sainte-Croix,
July 3, 1857.

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

*Consecration of the
Conventual Church* At last, after what must have seemed to you an interminable delay because of your desire to learn of recent events at the Mother House, I can furnish you with a detailed account of the consecration of our Conventual Church, with the Decree which approves our Congregation and its Constitutions, and with the results of the deliberations of our General Chapter. I shall not attempt to describe for you my inmost feelings during these days of glorious and holy memory. Neither pen nor tongue could adequately express for you the thoughts of my mind and the emotions of my heart as I beheld the touching spectacle which has just unfolded before me. To my dying day I shall remember with happiness and gratitude this imposing ceremony, wherein it was my privilege to see a Prince of the Church, numerous venerable bishops, an illustrious follower of St. Dominic, a famous son of St. Benedict, and many fellow-priests from our own diocese and the neighboring dioceses bring to the Congregation of Holy Cross the blessings of heaven and the public expression of their heartfelt interest. At the same time, His Excellency, Duke Torlonia, who came from Rome expressly for the ceremony, the officials of the department, and in particular the Prefect, the General, the General Receiver, the Mayor of our city and his assistants manifested their good will toward us by attending the religious functions and the luncheon which the Community served to its illustrious guests.

Before reviewing for you this imposing ceremony, I think it is

necessary to describe for you briefly the church which was the center of the ceremonies. Picture for yourselves, then, a spacious, high nave flanked by two side aisles, with the chapter room running the length of the north aisle and the sacristy and its annexes along the south. Around the whole there is a cloister eighty-four metres long. Then there is a vast transept with two galleries opening out into the arms. In one arm is the altar of the Blessed Sacrament; in the other the altar of St. Joseph. The main altar stands at the end of this transept where the choir begins. Behind the main altar are forty-five stalls, the work of Blottière. There are twenty-seven double windows which, when finished, will represent in stained glass the history of the Old and New Testaments and that of the Congregation of Holy Cross. The façade is marked by a rose window, and the main entrance is flanked by two smaller doors. These latter open into the side aisles, where there are four altars and the confessionals. The choir loft rests on three arches and will soon, we hope, be equipped with the organ so necessary for liturgical singing. At the entrance to the transept, on the right and on the left, rise two amboes in stone, one for chanting the epistle, the other for singing the gospel and for preaching. Under the choir is a crypt, which is reached by two stairways built around a cluster of columns. The crypt has a sanctuary with a Roman altar and a nave of the same style. It is lighted through bays opening into the surrounding cloister. This gives you a general idea of the building, which is about one hundred and sixty feet long, of early thirteenth century style, and all in stone.

*Translation of
the relics*

I would now direct your attention to two of the most important parts of the ceremony in which this beautiful sanctuary was consecrated: the translation of the relics and the consecration of the altars. Imagine you see coming out of this church a brilliant procession which makes its way to the Chapel of the Visitation. In this chapel, which was decorated with perfect taste, there rested the precious relics which were intended for the eight altars to be consecrated. In the midst of an immense but calm and recollected multitude, the Sisters of the Community go first, followed by the students, then the Brothers, whose number was increased by the delegates from our various houses; all carried colored pennants and had their respective banners at the head of their ranks. Next were the priests who had come from the different parishes of our diocese and the neighboring dioceses.

Lastly, there were ten bishops.¹ One of these was a Cardinal, assisted by his Vicar General, Father Coquereau, Chief Chaplain of the Navy. Besides, there was our new Archbishop and also the Abbot of Solesmes, all carrying croziers and vested in cope and mitre. Behind this brilliant cortege come the civil, military, and judicial authorities, followed by a closely packed, but orderly multitude of people. Arriving at the place where the holy relics had been placed the preceding evening and before which the Community had gathered to chant Matins and Lauds from the *Common of Martyrs*, the procession started back immediately without breaking ranks. Although a few hours previously the weather had been threatening, at this moment a bright sun broke upon the graceful triumphal arches, the well-arranged street decorations, the many-colored banners and standards. Sunlight streamed down upon the reliquaries of the saints draped with silk and gold, upon the long lines of priests in surplice, upon the mitres and the golden croziers of the bishops, upon the scarlet of the consecrating Cardinal, and upon this multitude of the faithful, who along the line of march bowed their heads, genuflected and rose again with the most admirable order and the most edifying piety. It all looked as if heaven were smiling upon the earth, particularly at this moment when God was about to take possession of His temple. He entered in triumph.

Consecration of the altars I hasten to tell you of the liturgical ceremony which followed. This event seemed to make even a greater impression on the assembly, which was always respectful, but piously eager to see and hear everything. Picture for yourselves eight bishops carrying out simultaneously the solemn and imposing ceremonies for the consecration of an altar. At the main altar, His Eminence Cardinal Donnet, Archbishop of Bordeaux; at the others, Msgr. Guibert, Archbishop of Tours; Msgr. Nanquette, Bishop of Le Mans; Msgr. Angebault, Bishop of Angers; Msgr. Dufêtre, Bishop of Nevers; Msgr. Pallu du Parc, Bishop of Blois; Msgr. Bara, Coadjutor Bishop of Chalons; Msgr. Pélerin, Bishop of Biblos. Nothing was recited; everything was sung by the clergy and the students of the institution.

¹ Had it not been for unavoidable changes in the date of this ceremony or for the fear of fatigue entailed by such a long ceremony for some prelates advanced in years, Holy Cross would have seen on that day, besides the ten bishops already mentioned, Their Lordships of Laval, Rennes, Versailles, Quimper, Meaux, Carcassonne, Montauban, Evreux, Bordeaux and Poitiers, the Right Reverend Father Abbot of the Trappist Monastery of Laval, and others.—Note in the original text.

Thanks to the large number of bishops present, those who had not consecrated altars proceeded, according to the Pontifical, to the anointing of crosses for the walls. These bishops were Their Lordships of Toronto and Vincennes and, of course, the consecrating Cardinal and Their Lordships of Tours and Le Mans. Despite the late hour, the Bishop of Le Mans, who always appears happy whenever he has an opportunity to show his kindness for us, wished to sing the Pontifical Mass. Throughout the Mass, with the exception of the *Introit*, the *Credo*, and the *Communion*, the liturgical chant was replaced by sacred music provided by our beloved students, who tried to outdo themselves in zeal for the proper rendition of the music and for decorating the line of march of the procession. The length of the ceremony did not tire the crowds of faithful, who filled the interior of the church and thronged the outside. The people held themselves in an attitude of silence and devotion, which is quite rare in such circumstances.²

The faithful had been admirably prepared for these splendid ceremonies by the eloquence of Father Souaillard, whose name, as Bishop Nanquette remarked the following day, will always remain linked with the memories of this beautiful feast. Throughout the eight days preceding the consecration, the illustrious Dominican had seen the élite of the population of Le Mans gather around his pulpit. I feel bound to reproduce here the words of the celebrated orator in which he so kindly expressed before his distinguished audience his high esteem for the Congregation of Holy Cross. He was good enough to jot them down for me in his own handwriting on a sheet of paper, which will remain in our archives as a precious souvenir of this solemn occasion:

YOUR EMINENCE,
MY LORDS,

If humility may be allowed its day of holy pride, the Congregation of Our Lady of Holy Cross may well be proud today and carry its head high. A Prince of the Church, venerable Bishops, and illustrious sons of St. Benedict, bring her in these solemn ceremonies the blessings of heaven, and the public expression of their interest, as well as their tender and fatherly good will. At this moment, all virtue, talent, and glory gather round her for the good she has wrought in souls, and to encourage her in her modest and noble labors.

Holy Cross is deeply appreciative of the honor you do her today,

² In the first printed edition of the present Circular, this paragraph appeared in small type only as a note at the bottom of the page.—French editor's note.

Your Lordships and dear brethren. I am happy to stand here as her spokesman and to lay at your feet the expression of her profound and respectful gratitude. She refers everything in her humility back to God: *Fecit mihi magna qui potens est*, and keeps as her own only the immense debt of gratitude which she will be happy to acquit day by day in her prayers. She attributes all the credit to the religious life, which has made her what she is. She realizes that it is not to man that these flattering expressions of esteem are addressed, but to the life he leads and the work he does. . . .

And now, dearly beloved brethren, continue to live this holy life which I have just sketched for you. This is your life. Live it, if possible, with even more holy zeal than in the past. From this beautiful day forth, this life will be for you more complete, more disciplined, and more holy. The great voice of Rome, the only source of life, stability, and greatness for earthly institutions, has just pronounced in your favor. It approves your Constitutions. Henceforth you are to be an officially recognized unit in the holy army of the Church Militant.

Go forth, then, humble and noble soldiers, go forth, some to lowly schools, others to far-off missions. Go forth! The blessings of the bishops, which is about to descend upon you, will everywhere accompany you. It will be a pledge of the virtues you will practice in the world, and of the good you will do for souls!

If to these words, so replete with graciousness, exquisite expression, and perfect appropriateness, you add the beautiful discourse of His Eminence, the consecrating Cardinal, the text of which has already been sent to you, you will have some general idea of the morning ceremony. This function was summed up in the following minutes:

We, Ferdinand Francis Augustus Donnet, Cardinal Priest of Holy Church, of the title of Santa Maria in Via, Archbishop of Bordeaux, Primate of Aquitaine, Senator of the Empire, Commander of the Order of the Legion of Honor, holder of the Grand Cross of the Royal Order of Charles III of Spain, etc. . . .

We hereby make known to whom it may concern that in the year of grace eighteen hundred fifty-seven, on the fifteenth day before the Kalends of July (June 17); on the Wednesday within the octave of Corpus Christi; in the pontificate of our Holy Father, Pope Pius IX; in the episcopate of the Most Reverend Metropolitan Joseph Hippolytus Guibert, Archbishop of Tours; in the episcopate of the Most Reverend Jean-Jacques Nanquette, Bishop of Le Mans; in the reign of Napoleon III, Most Christian Emperor of the French; under the administration of Baron Augustus Pron, Prefect of La Sarthe; at the desire and on the invitation of the Bishop of Le Mans and of the Reverend Father Basil Anthony Mary Moreau, Superior General of the

religious Congregation founded by him in the said city, the Conventual and Mother Church of the entire religious Congregation of the Salvatorists and Josephites of Sainte-Croix du Mans was by Us dedicated to the most good and most great God, under the title of Holy Cross, and to the honor of Our Lady of the Seven Dolors, according to the rites and ceremonies of the Holy Roman Church.

During this dedication and with the same ceremonial, seven altars (the eighth We reserved for Ourselves) were likewise consecrated, namely:

In the north arm of the transept, the altar of the Most Sacred Heart of Jesus, under the invocation of the Sacred Heart, by the Most Reverend Archbishop of Tours;

In the south arm of the transept, the altar of St. Joseph, Spouse of the Most Blessed Virgin Mary, Mother of God, by the Most Reverend Bishop of Le Mans;

In the north minor nave, near the transept, the altar of St. Michael and of all the Holy Angels, by the Most Reverend Bishop of Nevers;

In the south minor nave, near the transept, the altar of St. Basil, Bishop and Doctor of the Church, Founder of the Religious Order of the same name, by the Most Reverend Bishop of Angers;

In the north minor nave, near the entrance, the altar of St. Charles Borromeo, Archbishop of Milan, by the Most Reverend Bishop of Biblos;

In the south minor nave near the entrance, the altar of St. Pius V, Pope and Confessor, by the Most Reverend Bishop of Blois;

In the crypt or basement church, the altar of the Holy Cross, by the Most Reverend Bishop of Médéah.

The names and titles of these prelates are given below.

In these eight altars were placed and duly sealed the relics of the following holy martyrs and confessors, namely:

Under the main altar, the body of St. Eutychius, martyr, and in the altar itself the relics of the holy martyrs, Victor and Benignus, and a portion of the veil of the Blessed Virgin;

In the altar of the crypt, the relics of the holy martyrs, Benedict and Amandus;

In the altar of St. Joseph, the relics of the holy martyrs, Amator and Heliodorus; those of St. Julian, Confessor, Bishop of Le Mans, and a portion of the mantle of St. Joseph;

In the altar of St. Michael and of all the Holy Angels, the relics of the holy martyrs, Prosper and Theophilus;

In the altar of St. Basil, the relics of St. Optatus and St. Bonosa, martyrs;

In the altar of St. Charles Borromeo, the relics of the holy martyrs, Amator and Beatus, and of St. Charles Borromeo;

In the altar of St. Pius V, the relics of St. Tranquillinus and St. Artimidora, martyrs;

In the altar of the Sacred Heart of Jesus, the relics of St. Gaudiosus and St. Blandina, martyrs.

All the ceremonies having been carried out according to the rites and the spirit of the Church, after the Pontifical Mass of Dedication, celebrated by the Most Reverend Bishop of Le Mans, We solemnly imparted our Pontifical Blessing and granted for the aforesaid day of the consecration an indulgence of one year. We, likewise, granted forty days indulgence to all those who visit the Conventual Church of Holy Cross on the anniversary of this feast, which according to the terms of the Apostolic Indult of April 9, 1802, We have fixed for the Sunday following the octave of All Saints.

Assisting us, or, at least uniting themselves in prayer with Us, were the following:

The Most Reverend Archbishop of Tours,

The Most Reverend Bishop of Le Mans,

The Most Reverend Célestin-René-Laurent Guynemer de la Hailandière, former Bishop of Vincennes,

Baron Auguste Pron, Prefect of La Sarthe, Knight of the Legion of Honor,

M. Jean-Baptiste-Louis de Pointe de Gévigny, Officer of the Legion of Honor, Brigadier General, Military Commander of La Sarthe,

The Most Reverend Guillaume-Laurent-Louis Angebault, Bishop of Angers,

The Most Reverend Dominique-Augustin Dufêtre, Bishop of Nevers,

The Most Reverend Armand de Charbonnel, Bishop of Toronto,

The Most Reverend Louis-Théophile Pallu du Parc, Bishop of Blois,

The Most Reverend Jean-Honoré Bara, Titular Bishop of Médéah, Coadjutor of the Most Reverend Bishop of Châlons,

The Most Reverend François-Marie-Henri-Agathon Pélerin, Bishop of Biblos *in partibus infidelium*, Vicar Apostolic of Northern Cochinchina,

The Reverend Canons and Chapter of the Cathedral Church of
Le Mans,

The Reverend Father Souaillard, of the Order of Preachers,

The Very Reverend Father Dom Prosper-Louis-Paschal Guéranger,
Abbot of Solesmes, Consultor of the Sacred Congregations of the
Index and of Rites,

The Very Reverend Father Basil Anthony Mary Moreau,

M. l'Abbé Coquereau, Chief Chaplain of the Navy, Canon of St.
Denis, Missionary Apostolic, and our Vicar General,

Viscount Auguste Lepic, Officer of the Legion of Honor, Colonel
of the Second Chasseurs,

M. Jules Chalot Pasquer, Knight of the Legion of Honor, Mayor
of Le Mans,

M. Jean-Jacques, Langlais, Knight of the Legion of Honor, Deputy
from La Sarthe,

M. Felix de Bourqueney, Officer of the Legion of Honor, General
Treasurer of the Department of La Sarthe,

His Excellency, Duke Marino Torlonia,

Count Guy-Charles-Henri d'Andigné de Resteau,

Count Marie-François de Paule-Leopold de Foucault,

Count Augustin-Charles-Camille de Rougé,

M. Jules-Paul Pasquier, former Prefect of La Sarthe, and former
Director of the *Caisse d'Amortissement*,

Viscountess Camille de Jurieu,

M. l'Abbé Heurtebize, Vicar General,

M. l'Abbé Ch. Fillion, Vicar General,

M. l'Abbé Lottin, Canon,

M. l'Abbé Piolin, Canon,

M. l'Abbé Fillion, former Superior of the Preparatory Seminary of
Tessé,

M. l'Abbé Goudet, priest,

M. l'Abbé Ragot, Canon.

In witness whereof, We have affixed our signature to these present
minutes, and with Us have signed the above-mentioned prelates and
other distinguished personages.

Done at Le Mans in the Community of Notre-Dame de Sainte-
Croix, the day, month, and year as above.

Ferdinand, Card. Donnet, Archbishop of Bordeaux
 J. Hippolyte, Archbishop of Tours
 Jacques, Bishop of Le Mans
 Dominique A., Bishop of Nevers
 Célestin-René L., former Bishop of Vincennes
 Louis Theoph., Bishop of Blois
 Jean-Honoré, Bishop of Médéah and Coadjutor to the Most Rever-
 end Bishop of Châlons
 Reverend Father Souaillard, of the Order of Friars Preachers
 Fr. Prosper Guéranger, Abbot of Solesmes
 Abbé Coquereau, Chief Chaplain of the Navy, and Canon of
 Saint-Denis
 Heurtebize, Vicar General
 Charles Fillion, Vicar General
 Canon Lottin
 Canon Gautray, Archpriest of the Cathedral
 Canon Piolin
 Canon Fillion
 M. Goudet, priest
 Canon Ragot
 Canon Nanquette, Secretary to the Bishop of Le Mans
 Moreau
 A. Pron
 Chalot-Pasquier
 Baron Pron
 de Pointe de Gévigny
 Vicomte Lepic, Colonel of the 2nd Chasseurs
 Count Dutheil
 F. de Bourqueney
 Count d'Andigné
 Count de Foucault
 Count de Rougé
 Pasquier
 Duke Marino Torlonia

It was three o'clock when the reading of this document, which took place after the Martyrology at the close of dinner, was finished. An hour later the Most Reverend Bishops returned to the church where as large a congregation as had assisted at the consecration was awaiting the singing of Vespers of the Dedication. It was then that Reverend

Father Souaillard pronounced his magnificent discourse on religious Orders, at which His Eminence, the consecrating Cardinal, deigned to assist. From the end of this service until eleven o'clock at night, crowds of visitors filled the church incessantly, particularly at the time of the illumination, which produced a most pleasing effect.

Decree of I felt I should take advantage of this solemn moment
Approbation to publish the *Decree of Approbation*, which at last
 I have the happiness to make known to you, after
 translating it into French as faithfully as possible.

DECREE OF THE SACRED CONGREGATION OF THE PROPAGANDA.

The Rules and Constitutions of the Institute or Congregation of Holy Cross erected in the city of Le Mans, having been submitted upon presentation by the Reverend Mary Basil Moreau, (3) Superior General of the said Congregation, a first and a second time to a serious examination in a general session of the Sacred Congregation of the Propaganda, to the end that the Apostolic See might deign to approve and confirm them, the Most Eminent Fathers, who had already, with the consent of our Most Holy Lord, Pope Pius IX, sanctioned the approbation of the above-mentioned Institute on June 18, 1855, have likewise decreed the approbation and ratification of its Rules.

Given at Rome, at the Palace of the Sacred Congregation for the Propagation of the Faith, May 13, 1857.

Signed: Alex. Card. Barnabo, Prefect
 Cajetan, Archbishop of Thebes,
 Secretary.

Sentiments of I shall not try to describe here, my dear sons and
Thanksgiving daughters in Jesus Christ, the sentiments of love,
 gratitude, and confidence in God, of gratitude and
 devotion toward the Holy See, of respect and fidelity for our Con-
 stitutions, to which such a favor should give rise in our souls. Who
 amongst us would ever have dared hope for such a reward for the
 almost insignificant services we have rendered to the Church after only
 twenty-two years of existence as members of a religious institute? As
 for myself, I could not read the telegram announcing this solemn act

³ This is the form of Father Moreau's name as given in the text of the decree: ". . . . a R. D. Maria Basilio Moreau. . . ."—Translator's note.

without exclaiming with David: *Oh! How good is the God of Israel, to those who are right of heart!* In this same church which has just been consecrated, it was only on my knees, at the foot of the Tabernacle, and while shedding tears of happiness, that I could read the Decree which makes the Congregation of Holy Cross an officially recognized body in the Church.

Future of the Sisters It is true that you, my dear daughters in Jesus Christ, are not mentioned in this Decree, and for this reason you do not share our joy, at least not in the same degree. But have confidence! Without in any way running counter to the intentions of the worthy Vicar of Jesus Christ, you will, for all practical purposes, remain as you are, with some slight modification in your Rules. You will thus be in a position to continue the good work you have begun in union with the priests and Brothers, and at the same time to safeguard your own temporal interests.

This would be the place to present to you the Constitutions which the Holy See has just approved. But I have received only one copy, part of which is in Italian, and I have had to return this copy to our Procurator General in order to have the translation approved and to arrange for printing the text at the Propaganda. Be patient then, and in due time you will all receive your copies. You will henceforth adopt these Constitutions as the unchanging rule of your conduct, and you will regard them as the certain expression of the will of God for you. They are the surest and easiest means of sanctifying your souls and the souls entrusted to you; they are the base and foundation of the entire Congregation, the source of your merits, of your union, peace, and happiness; they are the foundation of the glory and honor of our Congregation.

The General Chapter Despite the fatigue of the preceding days, the General Chapter, which had been convoked in extraordinary session by a Circular Letter of last January 1st, assembled in its ordinary meeting place on the twentieth of June. Its sessions were closed after nine consecutive meetings. In keeping with the Constitution on its organization, the Chapter which has just closed is dissolved by the simple fact of its adjournment. The following are members of the Chapter which succeeds it and which is to meet on August 11, 1860:

CAPITULANTS

SALVATORISTS

The Three Assistants of the Reverend Father Superior General

The Procurator General

The General Secretary

The General Steward

The Vicar of Sainte-Croix du Mans

The Vicar of Notre-Dame-du-Lac

The Vicar of St. Laurent (Canada)

The Vicar of New Orleans

The Vicar of Rome

The Vicar of Dacca

The Vicar of Maulévrier

The Vicar of Paris

The Vicar of Souterraine⁴

JOSEPHITES

The Three Assistants

The General Treasurer

The three delegates from the Vicariate of Notre-Dame de Sainte-Croix

The Delegate from the Vicariate of Notre-Dame-du-Lac

The Delegate from the Vicariate of Saint-Laurent

The Delegate from the Vicariate of New Orleans

The Delegate from the Vicariate of Rome

The Delegate from the Vicariate of Dacca

The Delegate from the Vicariate of Maulévrier

The Delegate from the Vicariate of Paris

The Delegate from the Vicariate of La Souterraine

Until further notice these Vicariates replace the Provinces. Their territorial limits were determined as follows in the meeting of June 24th:

⁴ Inasmuch as the three-year term of these capitulants will expire on June 24, 1860, our Procurator General will petition the Holy See, for this case only, to grant the necessary extension of time.—Note in the original.

VICARIATES

REPLACING UNTIL FURTHER NOTICE THE PROVINCES OF THE
CONGREGATION OF HOLY CROSS

VICARIATES	DIOCESES	
Sainte-Croix.....	Le Mans.....	Aigné
		Brûlon
		Cresprières
		Poncé
		Ponlieue
		Précigné
		Préval
		Ruillé-sur-Loir
		Sainte-Croix
		Saint-Symphorien
	Laval.....	Argentré
		Arquenay
		Bouère
		Bourgneuf
		Champgeneteux
		Cheméré
		Craon
		Ernée
		Gennes
		Grez
	Seez.....	Hardanges
		Le Pas
		Meslay
		Oisseau
		Préaux
		Ruillé
		Saint-Berthevin
		Saint-Denis
		Soulgé
		Flers
	Evreux.....	Pin-la Garenne
		Rânes
		St.-Pierre-d'Entremont
	Bayeux.....	Vassy
		Pont-Audemer
	Blois.....	Rugles
		Couture
		Huisseau
		Meslay
	Tours.....	Saint-Aignan
		Vendôme.....
	Bourges.....	{ Brothers Sisters
		Gizeux
	Cracow.....	Vandoeuvres
		Cracow

VICARIATES	DIOCESES	
Notre-Dame-du-Lac		Its foundations
Saint-Laurent		Its foundations
New Orleans		Its foundations
Rome.....	Rome.....	{ Saint Bridget's Vigna Pia Ferentino Modena
	Africa.....	{ Bône Philippeville
Dacca		
Maulévrier.....	Angers.....	{ Chalonnès Chemillé Daumeray Durtal Jarzé La Tour-Landry Maulévrier Montjean Morannes Parçay Savennières Saint-Florent Trelazé Vern
Paris.....	Paris.....	Sainte-Marie
	Chartres.....	{ Abondant Anet
		{ Méréglise Arpajon
	Versailles.....	{ Dampierre Leudeville Milly
		{ Tréport
La Souterraine.....	Limoges	{ Chalus Dun-le-Palleteau Le Dorat Mainsat

The houses of the Sisters within the territories of these different Vicariates will henceforth be governed by the respective Vicars whose names are given below.

Chapter elections In its meeting of June 21st, the Chapter elected the following Assistants to the Superior General:

Salvatorists: Reverend Fathers Champeau, Chappé, and Charles Moreau. The first was elected for six years, the others for three years.

Josephites: Brothers Gregory, Marie-Julien, and Vincent (from America), the first two for six years, the last for three years.

These six Assistants constitute the Council of the Superior General.

The following were also elected as General Officers:

Procurator General to the Holy See: Reverend Father Drouelle, for six years.

General Secretary: Reverend Father Lamy, for six years.

General Steward: Reverend Father Dubourg, for three years.

General Treasurer: Brother Leopold, for three years.

All the above-mentioned are members by right of the General Chapter.

Organization of the Vicariates In order to complete the organization of the government of the Congregation, and especially in order to constitute the General Chapter which is to meet at the Mother House in three years, immediate steps will be taken in all the Vicariates for the election of the Josephite Capitulants. In order that these elections may proceed according to rule, I hereby organize as follows the Vicariates with the chapters which are to elect the delegates. I would remind you that all the members of the local chapters are to have a voice in these elections, without distinction of Salvatorists or Josephites.

VICARIATE OF SAINTE-CROIX

Vicar: Reverend Father Dufal. His assistant will be Reverend Father Lauzoult, Master of Novices for the Josephites, under the direction of Father Chappé.

Assistant: Brother Rémi
 Secretary: Brother Paulinus
 Prefect of Discipline: Brother Chrysostom
 Commissioner: Brother Patrick

VICARIATE OF NOTRE-DAME-DU-LAC

Vicar: Reverend Father Sorin	Steward and Treasurer: Brother Amedeus
Assistant: Reverend Father Granger, Master of Novices for the Salvatorists	Commissioner: Brother Lawrence
Secretary: Reverend Father Gillespie	Director and Superintendent of workshops: Brother Antoninus
Prefect of Discipline and Master of Novices for the Josephites: Reverend Father Letourneau	

VICARIATE OF SAINT LAURENT (CANADA)

Vicar: Reverend Father Rézé	Steward and Treasurer: Brother Stanislaus
Assistant: Reverend Father Desprez	Prefect of Discipline: Reverend Father Desprez
Secretary: Reverend Father Gastineau	Commissioner: Brother Urban

VICARIATE OF NEW ORLEANS

Vicar: Reverend Father Sheil	Secretary: Brother Patrick
Assistant: Brother Ignatius	Prefect of Discipline: to be named
Steward: Brother Ignatius	Commissioner: Brother Gabriel

VICARIATE OF ROME

Vicar: Reverend Father Drouelle	Prefect of Discipline: Brother George
Assistant: Reverend Father Ferdinando	Accountant at Vigna Pia: Brother Martinian
Secretary: Reverend Father Daurelle	
Steward and Treasurer: Brother Victor	

VICARIATE OF DACCÀ

Vicar: Reverend Father Vérité	Secretary: Reverend Father Mercier
Assistant: Reverend Father Rinkès	Steward: Reverend Father Rinkès

VICARIATE OF MAULEVRIER

Vicar: Reverend Father Lemarchand	Steward: Brother Constantius
Assistant: Reverend Father Galmard	Secretary: Brother to be named

VICARIATE OF PARIS

All officers are yet to be named

VICARIATE OF LA SOUTERRAINE

Vicar: to be named	Assistant: Brother Victorian
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Decrees of the General Chapter After it had decided upon the above-mentioned Vicariates and their territorial boundaries, the appointment of whose officers was left to me according to my right as Superior General, the Chapter formulated the following Decrees:

I

The old Constitutions, as well as the Rules, Directories, and Ceremonials, are and remain abrogated in all that may be contrary to the Constitutions approved by the Holy See, or to the new Ceremonials approved by His Excellency, the Bishop of Le Mans.

II

A copy of the Constitutions shall not be given to those who receive the habit, but only the Rules, with the Directory and the Little Office. These Constitutions, with the new Ceremonials, shall become binding as soon as each one receives them.

III

The quarterly reports shall henceforth be sent only to the Vicars. They in turn shall address to our General Steward a semi-annual summary of the quarterly reports they have received, and shall send these same reports after they have been approved in Chapter.

IV

The new system of accounting prescribed in my circular letter of last March 1st shall be put into practice as soon as possible.

As for the Society of the Sisters, the Chapter decreed as follows:

The General Chapter, manifesting its great interest in the Society of the Sisters, whose services to the Congregation it is happy to recognize, refers to the Superior General and his Council the task of seeing to their interests, without violating their Constitutions or their Decree of Approbation, and without changing, until further orders, their present status.

Consequently, I shall see to the details of this organization at the time of my regular Visit in America.

Plans for visit to America

The word "visit" reminds me of a desire which has been with me constantly, ever since the day when Divine Providence guided some members of the family of Holy Cross beyond the seas. This desire is all the dearer to my heart, since I am sure you share it too, my dear sons and daughters in Jesus Christ, you whom I have seen leave Notre-Dame de Sainte-Croix one by one, amid the prayers and sadness accompanying your

departure. At this moment, I think also of those of you whom as yet I know only by correspondence. Though you have been begging me for such a long time to come, you are no more eager than myself for the happy moment of our early meeting. If you desire to see me and to speak to me, I, too, desire more strongly than words can express, to see you and listen to you. This desire I regard as a means of fulfilling one of the holiest and most agreeable duties of my office. I yearn for this visit for your consolation and for mine, in order to acquit myself of the obligation imposed on me by our Constitutions, to solidify your scattered houses in the unity of one same government and spirit by the presence and guidance of your Superior General.

Consequently, my dear sons and daughters in Jesus Christ, God willing, I shall come to you. I should like to assure you that I would visit you all in each of your houses, if time permitted me actually to travel as widely as I do in my thoughts and anxieties, and if all the seasons were equally favorable to the success of this Regular Visit. But unfortunately I must limit myself even at the very moment I would wish to embrace you all. Thus, although my heart makes no distinctions, I am forced to choose between house and house, and this takes away from my happiness. For these reasons I shall restrict my visits to the habitual residences of the Vicars, and I ask them to arrange to gather around me as many members as possible from the family under their jurisdiction, even though this might mean postponing the customary general retreats in these Vicariates. I shall then lighten my task by personally appointing special Visitors for the other houses.

*Prayers for
Success of Visit*

I need not add that because of the remoteness of Dacca, this Visit will not extend that far. But I write to you in Eastern Bengal as well as I do to you, my sons, in Europe, Africa, and America, in order to assuage the pains of separation by the expression of my inner feelings. Indeed, no member of the family of Holy Cross can ever be a stranger to me. Besides, in such an important journey I need the prayers of all, that God may be pleased to bless my work. Ask our Lord, then, to open before me the way which leads to you, not only by guiding and protecting my steps, assisting me on my route, and making it easy for me to reach the places where you reside, but even more by opening to me the avenues of your hearts and giving to all my words, counsels, and decisions that grace of persuasion which alone can make you appreciate them and profit by them.

Annual retreat In order to begin without delay the visit to which I have so long looked forward, I must forego this year the consolation of assembling our priests, Brothers, and Sisters from France for the annual retreat. Hence, those who belong to the Vicariate of Maulévrier, will meet for their retreat on August 10th at Saint-Paul de Maulévrier, and those from the future Vicariate of La Souterraine, will assemble at St. Joseph of La Souterraine, and shall hand in their accounts to those whom I shall appoint for that purpose. The others shall make their retreat either by meeting in the nearest house, three days before the Assumption—as can be done at Flers by the Brothers of Rânes, St.-Pierre d'Entremont, and Vassey—there to devote themselves in common to the exercises of St. Ignatius, under the direction of a zealous and enlightened priest. They may also remain in their various houses in a spirit of recollection, to make the same exercises alone; in this case they should go to an extraordinary confessor. All, however, shall reopen their schools six days earlier than usual. On this point, they shall have an understanding with the local authorities, who should be advised that all the religious will have to come to the Mother House in the month of March to make their annual retreat eight days before the feast of St. Joseph.

The Salvatorists at Notre-Dame de Sainte-Croix will follow the exercises of the clergy retreat, which will open at the Grand Seminary on the twenty-sixth of this month. The Josephites of this house will prepare for the feast of the Assumption by a three-day retreat to be given by the Missionaries of Notre-Dame de Sainte-Croix.

Vacation rules All without exception will hold themselves in readiness during the vacation to present their accounts to the Visitors whom I shall send for this purpose. These Visitors are: Father Dubourg, for the retreat at Maulévrier; Brother Remigius, for the retreat at La Souterraine; Brother Marie-Julien, for the houses of the Vicariate of Paris; Brother Leopold, for the schools of Parçay and Gizeux; and Brother Gregory, for those of the Vicariate of Sainte-Croix. The Brothers of this Vicariate who do not reside at the Mother House will likewise make their three-day retreat. The religious in the houses to be visited shall not leave their place of residence during the Visit, if such absence obliges them to be away over night; during this time the rule on vacations shall be observed in all its details, except that the Little Office shall be recited in common. As for the rest, I forbid, in virtue of holy obedience, any absence which would oblige a religious to

spend the night away from home and which would not have been authorized by me, my assistants, or the respective Vicars. Exception is made where it would be a case of going to assist a fellow-religious in his solemn distribution of prizes.

Renewal of vows For this year, vows will be pronounced or renewed on the feast of the Assumption in the presence of the Retreat Master. The formulas signed by each one individually, will be sent to the Secretary General of our Congregation. All the professions, however, which I have not yet approved will be postponed until the feast of St. Joseph. Each one will retain his present obedience, unless I make some changes before my departure, or my assistants deem it useful to do so during my absence.

English Directory I regret deeply the loss of the manuscript of the English Directory, which I had sent to New Orleans. I am told that a Brother from Notre-Dame-du-Lac took it with him in a trunk addressed to the late beloved Father Guesdon. If any of you, my dear sons and daughters in Jesus Christ, can give me definite information on this matter, I shall be most grateful.

Enclosure for Sisters Before ending this Circular, I feel it my duty to forbid the Sisters, under any conditions, to enter any of the workshops or apartments used by the Josephites or the Salvatorists. I also forbid these latter ever to receive the Sisters in their rooms alone and with the door closed.

Association of St. Joseph I feel impelled to recommend to you once more our Association of St. Joseph. I beg you to have it approved, if need be, by your Ordinaries, as it has already been approved by Their Lordships, the Bishops of Le Mans, Laval, Angers, and Rennes. I ask you to try to spread it still more and get it on a firmer footing for the future. Do not forget that the Holy See has enriched it with indulgences, and that in consequence it enjoys canonical existence.⁵ In making this Association known, you spread a devotion which is most rich in graces for parents, children, and religious communities. You share, too, with our Associates the merit of fostering vocations, which, without this help, would be lost because of our in-

⁵ The Association of St. Joseph, organized with the approval of the Bishop of Le Mans, was canonically erected in the church of Notre Dame de Sainte-Croix. Gregory XVI had granted it numerous rich indulgences. Our present Association of St. Joseph is a distinct entity since its center is not in the church of Notre-Dame de Sainte-Croix at Le Mans.—Translator's note.

ability to meet the ever-growing temporal needs of an increasingly large family. Besides, you procure alms and prayers in favor of a work which is dear to you for many reasons, and you acquire a sacred right to all the fruits of supernatural life which this work produces. You, likewise, share in everything which subjects so recruited for the Congregation undertake for the salvation of souls. You have a part in all their success and sufferings, and in all their sacrifices for the glory of God and the perfection of His elect. Consequently, redouble your zeal for this pious work. Establish it in your schools, as some of our dear students have done among their schoolmates. Point out its spiritual advantages; gain friends and promoters for it. Wherever obedience may send you, be its apostles and propagators. See to it that everyone of our schools and every locality where you preach to the people or instruct the young, knows about the Association of St. Joseph. To facilitate this work, I am enclosing in this Circular the prospectus and the picture destined for the Associates.

I cannot close without the assurance of special affection and heartfelt thanks to all those among you, dear sons and daughters in Jesus Christ, who were so kind as to recommend me to my holy Patron on his feast-day. Keep up your prayers for him on whom God has laid such a heavy burden, that he may not lose his own soul while striving to save others. In all our houses, beginning on August 1st and continuing for three consecutive months, the prayers of the Itinerary shall be recited for me and for the colony which is soon to leave for our Dacca Mission.

This colony is made up of Fathers Rinkès Rondet, and Cambours.

This present Circular Letter shall be read in its entirety at the chapter or spiritual reading following its reception, and then preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix under our signature, the seal of our Congregation, and the signature of our Secretary, the day, month, and year as above.

The Superior General

B. MOREAU

By order: The General Secretary

LAMY

P.S. I should like to recommend to all the Superiors and Directors of our houses the works of our Father Champeau, and particularly his *Meditations for Young Men*.

J. M. J.

No. 87

Notre-Dame de Sainte-Croix,
July 20, 1857

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

I hasten to inform you that Sister Mary of Mt. Carmel, professed, who was portress in our house of Saint-Laurent (Canada), and Sister Mary of St. Ferdinand, a novice, who was a cutter of habits in our house of the Immaculate Conception (Indiana), fell asleep in the Lord on July 3rd and June 27th respectively. Both had received the Sacraments of Penance, Holy Eucharist, and Extreme Unction; they were buried on the day following their decease.

Hence we enjoin you to intercede fervently for them before God, in order that your prayers may assist these dear souls to take their places in the assembly of the just.

Domestic servants It has come to my attention that in some of your houses women who are not of the canonical age are being employed for the service of the Brothers. In order that my conscience may be clear on this matter, I hereby give notice that I can allow no more than a month for the replacement of these persons by others who are forty years old.

In view of the importance of our house at Flers, and in keeping with the spirit of our Constitutions, I decree by this present Circular that the Director of this house shall henceforth have the title of Superior.

Given at Notre-Dame de Sainte-Croix, under the seal of our Congregation, our signature, and the signature of our General Secretary, the day, month, and year as above.

MOREAU
By order:
L. LAMY

J. M. J.

No. 88

Notre-Dame de Sainte-Croix,
July 26, 1857

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

Various counsels Before leaving the Mother House, I feel urged to recommend first, that on each day of the vacation you make the exercise in honor of the precious Blood, as given on page 456 of the Meditation book¹; secondly, that you devote the first quarter-hour of your spiritual reading to studying your Directory, your Common Rules, and the Rules pertaining to your obedience; the last quarter-hour will be used for reading the life of a saint or the chronicles of the house.

The head of one house with one or more subjects under him, shall see to it that during the time of spiritual reading everyone learns and knows well his Directory and his Rules.

Let us live always and everywhere completely for God through Jesus, Mary, and Joseph.

MOREAU

P. S. When you have received the picture of the Holy Face, I ask that you arrange for some special devotions to it every day.

¹ The text of these devotions is as follows:

OFFERINGS

I. Eternal Father! I offer Thee the merit of the Precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for my dear Mother, the holy Church, that she may enlarge her borders and be magnified in all the nations of the earth; for the safety and well-being of her visible head, the Sovereign Roman Pontiff; for the cardinals, bishops and pastors of souls, and for all the ministers of Thy sanctuary.

Then say the Glory be to the Father, and this ejaculation: Blessing and thanksgiving be to Jesus, Who with His Blood hath saved us.

II. Eternal Father! I offer Thee the merit of the Precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for peace and union among all Catholic kings and princes, for the humiliation of the enemies of our holy faith, and for the welfare of all Christian people.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

III. Eternal Father! I offer Thee the merit of the Precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

IV. Eternal Father! I offer Thee the merit of the Precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for all my kindred, friends, and enemies; for the poor, the sick, the wretched, and for all for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

V. Eternal Father! I offer Thee the merit of the Precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for all who, this day, are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

VI. Eternal Father! I offer Thee the merit of the Precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for all those who love this great treasure, for those who join with me in adoring and honoring it, and who strive to spread devotion to it.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

VII. Eternal Father! I offer Thee the merit of the Precious Blood of Jesus, Thy well-beloved Son, my Savior and my God, for all my wants, spiritual and temporal, in aid of the holy souls in purgatory, and chiefly for those who most loved His Blood, the price of our redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear mother.

Glory be to the Father, *and*, Blessing and thanksgiving, *etc.*

EJACULATION

Glory be to the Blood of Jesus, now and forever, and throughout all ages. Amen.

(The Sovereign Pontiff, Pius VII, by a rescript dated September 22, 1817, granted to all the faithful, each time that with at least contrite heart and devotion they shall make these offerings, say the *Glory be to the Father* seven times, and the ejaculation seven times, as also the ejaculation, "Glory be to the Blood, etc." once at the end, with the intention of making thereby compensation for all the outrages which are done to the Precious Blood for Jesus: 1) *An Indulgence of Three Hundred Days*; 2) *a Plenary Indulgence*, once a month, to all who shall say them every day for a month, on any day, when, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.)—Translator's note.

J. M. J.

No. 89

New York,
August 11, 1857

Journey to America It is already two weeks since I left you, my dear sons and daughters in Jesus Christ, and in that space of time twelve hundred leagues of sea have come between us. But for all this, my mind and heart are with you still. In my journey over this immense ocean, which I am anxious to cross a second time to see you again, I often found, and often will find my thoughts traveling back to you. It seems to me that I can still see you grouped around me in our beautiful sanctuary at Sainte-Croix. At times I imagine myself receiving once more your last farewells at the top of the sacred steps, from which it was such a sacrifice for me to descend. Again I see myself on my knees before the altar where our Lord heard my parting prayers, or in the crypt before the image of the adorable Face, where I am sure you are faithfully keeping the little lamp, which is to burn until my return. This is the expression of all our prayerful wishes for Notre-Dame de Sainte-Croix.

I was deeply moved when I came out of this crypt and saw you gathered together in the parlor or in the sacristy in order to manifest your affection for me. Beyond all doubt, I was quite unworthy of this love, and yet it was a true reflection of my love for you. Hearts which love each other in Jesus Christ can never part without sadness, especially when it is question of such a long journey. I understood perfectly the anxiety which worried you. At my age, it was no small thing to leave so much urgent business, cross the ocean, accustom myself to a new climate and different food, and interrupt for such a long period my daily correspondence. These considerations had their weight in my mind, but I had a vow to accomplish, a vow which dates back to the very foundation of this church which has just been consecrated. I had a serious duty to fulfil towards those generous souls who have given up their homeland, and whom I have exposed to so many dangers by sending them beyond the seas. Could I hesitate in the face of all this? No, of course not. Today I see more clearly than ever before how necessary this step was.

Thanks to Divine Providence, our crossing was quite pleasant, although not so agreeable as we first thought it would be at our departure. On board our fine ship, I frequently beheld this immense sea, which was so often rough and which kept us pitching and tossing almost continuously. The temperature was cold rather than hot, and at times the winds were against us. In the midst of all this, I could not help recalling my trips on the calm Mediterranean. Then it was that I really felt for our beloved companions who are even now on board a simple sailing vessel and who will still be several months en route to Eastern Bengal. The rough sea made our ship resemble a hospital ward, and there were few indeed who were not sick.

Storm at sea Finally, as if to show itself to us in all its moods, the sea raised into mighty waves during the night from the fifth to the sixth. They shook our ship so violently that several missionaries among my traveling companions were terrified. One of them came running to my cabin in the middle of the night and begged me to hear his confession. In spite of all these incidents, I always managed to keep well, thanks undoubtedly to the confidence which your prayers inspired in me, and above all, to the protection of her who has so appropriately been called the "Star of the Sea." During those moments, when the waves seemed to lift the ship up to the clouds, only to dash it down again into the depths, I understood more clearly than ever before the sublime words of the Royal Prophet, which we chanted at the departure of our missionaries for the Orient: "They mount up to the heavens, and they go down into the depths." Never before did I have a clearer insight into my own nothingness, and into the power and majesty of God. How we thank Him in such moments for delivering us from death which is only a few feet away! For these reasons, continue to pray that God will watch over me and that upon my return, we may intone together at the feet of Our Lady of Holy Cross the canticle of thanks as an expression of our gratitude.

Itinerary for Visit In the meantime, I must complete my journey. After calling on the Archbishop of New York, I shall take the train for Montreal where, please God, I shall arrive tomorrow. My plans are to remain at Saint-Laurent until the twenty-fifth and then to go to Notre-Dame-du-Lac by way of Toronto. Instead of going to New Orleans, I shall return to New York on the seventeenth of September to begin my return journey to Europe. I shall,

however, have Father Sheil come to Notre Dame from New Orleans around the end of the month. I know what a sacrifice it will be for me not to visit our Louisiana houses, but if I made this trip, I could not return to France before November or December, and I do not feel that such a long absence is in the designs of Providence. Unless urgent and unforeseen developments arise, I shall limit my trip according to the plan just mentioned. I beg God to keep all of you in the dispositions in which I left you, and to bring me some good news of our beloved Congregation. I am, with tender devotion,

Yours sincerely,

B. MOREAU

Rector, Missionary Apostolic

J. M. J.

No. 90

Aboard the *Arago* on the
Atlantic Ocean
September 25, 1857

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST :

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

*Account of Visit
to America*

You have shown such interest in my trip to America that I must not delay to give you an account of it. Moreover, lest my letter be further delayed by the business which doubtless awaits me at the Mother House after so long an absence, I write you from the steamer on which I sailed on the nineteenth from New York. The rolling is the worst I have ever experienced, and we have just passed through a storm about which I shall give you some details.

It all happened between the twenty-second and the twenty-seventh, almost off the coast of Newfoundland and in a locality noted for its numerous shipwrecks. These wrecks are caused by the fog which makes it impossible to see other ships in time to avoid collisions, as well as by the violent winds and the sand banks upon which vessels with inexperienced captains run aground. The sea treated us to a really imposing spectacle. From its depths there arose mountains of water which sometimes broke against our vessel with a noise like a cannon shot, and at times rose high above the bridge and fell in torrents on our poor sailors who were busy with the steering. To the rush and roar of the foaming waves, add the irregular rocking of our ship in the throes of violent pitching, the alternate clanging of the bell, and the screeching of the whistle through the darkness to warn other vessels of our approach. Then picture the rolling and pell mell confusion of trunks, kitchenware, and chairs; the rhythmic shouts of the sailors as they took in their sails and coiled their ropes; the creaking of our cabin walls, which seemed on the point of splitting, and the noisy slamming of doors. Think of all this, and you will have some idea of the terrifying scenes we have just been through. We had all the more reason to be fearful, because

just before our departure from New York we had been told how the *Central American*, many of whose passengers were to have been our traveling companions to Europe, had just sunk with a loss of more than four hundred lives and ten million francs. This caused Brother Vincent, whom I was bringing back to Europe, to exclaim, "Oh, how they would worry about you at Sainte-Croix if they saw you exposed to such danger."

Confidence in God Nevertheless, God gave me the grace to be calm, and my confidence remains firm, even though, as I pen these lines, the rolling is so great that our steamer seems at times on the verge of going to the bottom. At times like this, I like to recall the prayers which the entire Congregation is saying for me, and to picture to myself the Holy Face and the little lamp, before which I knelt in prayer before leaving the Mother House. I also repeat interiorly those beautiful verses of the psalm which we sang while kissing the feet of our last missionaries leaving for Dacca:

They that go down to the sea in ships, doing business in the great waters:

These have seen the works of the Lord, and His wonders in the deep.

He said the word, and there arose a storm of wind: and the waves thereof were lifted up.

They mount up to the heavens, and they go down to the depths: their souls pined away with evils.

And they cried to the Lord in their affliction: and he brought them out of their distresses.

And He turned the storm into a breeze: and its waves were still.

And they rejoiced because they were still: and He brought them to the haven which they wished for.

Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men.

Here, my dear sons and daughters in Jesus Christ, is what I am peacefully awaiting from Divine Purovidence—for I have no doubt about my return to Notre-Dame de Sainte-Croix, despite the fears aroused all about me by our badly buffeted vessel. I place all my confidence in Him who commands the sea, and in the expectation of the joyous day when it shall be my lot to sing a hymn of thanksgiving at

the feet of Our Lady of Holy Cross; gladly do I repeat with my traveling companion:

Blessed Lord, Whose power guides my steps
Over the abyss of the waters;
In Thee I place all confidence,
And fear nothing from the fury of the waves.

This bottomless, boundless ocean,
In whose bosom is the home of countless creatures,
Is in my eyes an image of Thee;
I adore Thee, O God of the Universe!

I hear the winds and the tempest roar;
Without Thee, O Lord, the sea will swallow me;
Already its waters rise over my head;
Restrain them within their limits.

He has spoken, He who said to Peter,
"Why are you fearful? I am at your side;"
And, as then, I see the sea grow silent,
For it knows the law of its Master.

Thus in the world of my life,
The impure waves rise to threaten;
But when the soul prays and sighs for God,
At His word they are obedient.

If the profound darkness of the night
Drive me off my route upon the water,
Star of the sea, rise over the waves
And to the harbor guide my ship.

Toward Thee, I steer, O lasting city!
The nearer the goal, the greater the effort,
Too slow for my heart is our bark:
Blow stronger, O wind, toward the port.

Oh, when will this happy hour come,
In which eternity will begin for me,
And which will my destiny place
In the bosom of God, in His immensity.

But, enough about our crossing. In spite of the rocking of the ship, which would throw my ink and paper on the floor if my companion did not hold them, I wish to tell you about my Regular Visit to Canada and the United States. If possible, I shall send you word from Le Havre of my arrival.

Visit to Canada

Landing in New York on August 11th, I immediately wired to Montreal, advising the community at St. Laurent of my arrival. The next night I arrived at the Sulpician Seminary, where I was received with their usual kind hospitality, and the day after I found myself in the midst of our dear Canadians. I was with them for two days before my telegram arrived. "This proves," said Father Rézé, "that the Very Reverend Father General goes faster than the telegraph." No one there was expecting me; the young Brother whom Father Vénard sent to announce my arrival to the Mother Superior at Sainte-Marie received as his thanks the assurance that he was "losing his mind." In the meantime the bells of St. Joseph's and of the parish church were ringing out. Everyone, Fathers, Brothers, and Sisters, came running to ask the cause of all this excitement; the news went from mouth to mouth, but still they could hardly believe it. Before long there was no room for further doubt. It would be useless for me to try to describe the demonstration of joy which everywhere broke forth. We embraced and congratulated one another on our happiness. Lastly we went to the church to sing a hymn of thanksgiving. All hearts were profoundly touched. As their voices carried up to the throne of God the incense of their homage, we experienced the exquisite happiness of finding ourselves once more, after such a long separation marked by so many severe trials, in the midst of our family in a distant country.

I opened my Visit by the regular installation of the Superior and the Superioress of the two communities and of the Vicariate of Saint Laurent. I set up the Councils of Administration and the Provincial Chapters, as well as the two novitiates. I promulgated the Constitutions, heard everyone in Direction, presided at the spiritual exercises. I also gave several instructions each day, officiated at the reception of the habit and at the professions. I also arranged for the separation of the temporal interests of the priests and Brothers from those of the Sisters. Everywhere I met with a spirit of docility, the remembrance of which touches me even now and brings to my mind the words of a good Sister: "Our Very Reverend Father could tear down the whole house, and no one would object."

For all this, dear sons and daughters in Jesus Christ, I congratulate you and warmly thank you. I am grateful also to the worthy pastor of your parish, who welcomed me with unforgettable courtesy and kindness. The proofs of affection which your charity unceasingly lavished

upon me during my too short stay among you will always remain engraved on my heart, and I shall never forget them as long as I live. Continue to live in a spirit of mutual unity, and be always submissive to your Superiors, constantly animated with the excellent spirit in which I left you. Persevere in fidelity to your Rules and to my prescriptions. You can then be sure that God will shower His blessings upon you with ever-increasing abundance.

After a tearful farewell and the recitation of the Itinerary, I left the two communities at St. Laurent on Saturday evening, August 22nd. My heart was deeply moved, and I understood how much it costs a father in the order of grace to be separated from his spiritual children, never to see them again until eternity. I spent Sunday with the good Sulpicians at Montreal. Their former Superior spoke to me very highly of His Lordship, the Bishop of Le Mans, who had been his pupil. I then visited several other religious communities, of which I have most pleasant recollections. That day, I had also the honor of a long interview with the venerable bishop of the diocese. He was then conducting the retreat for the clergy. The next day, accompanied by Father Letourneau, I left for Notre-Dame-du-Lac. M. St. Germain and the Superior of St. Laurent, who had come to rejoin me the previous evening at the Seminary, accompanied me to the station.

*Arrival at
Notre Dame*

Two days later, that is to say, on Wednesday, the twenty-sixth, without even the slightest accident, thanks to the merciful Providence which has constantly watched over my trip, I arrived at the place which I have so long desired to visit. I have seen very noticeable proofs of God's Providence in the ease with which we escaped many perilous railroad situations which could have endangered our lives. I shall not attempt to tell you how I made my entry into this second family of Sainte-Croix. I shall only say that my arrival caused as much joy as surprise, for I was not expected until the next day. I even arrived ahead of Father Granger who, with a delicate thoughtfulness I had never anticipated, had gone to Detroit to meet me. I descended from the carriage at the post office, and my presence caused no little astonishment to the Irish Brother who was busy sorting mail. The news of my presence soon spread. The large church bell and the twenty-two others that make up the magnificent Bollée chimes began to ring out. Just as at Saint-Laurent, there was much running about and everybody was asking:

"Why are they ringing the bell? Why all the excitement?" "Some bishop has just arrived," Sister M. Eugénie told Sister M. Alphonsus Rodriguez. "I am sure it is our Very Reverend Father," the latter replied. A large group was already crowding around me, and for a long time I could do nothing but give them my blessing and embrace them. The surprise of my arrival made the excitement all the more lively and widespread. We then went to the church, where I intoned the *Te Deum* and celebrated a Mass of thanksgiving, at which everyone hastened to assist.

The Superior who had been ill at Laporte, from the fatigue of preaching the Sisters' retreat in Chicago, arrived some hours later. I went with him and the other brethren to St. Mary's, which is about as far from Notre-Dame-du-Lac as the Solitude of the Savior is from Notre-Dame de Sainte-Croix. We had gone scarcely half way when we saw the entire Community of Sisters lined up in procession with the boarding-students in the lead, and after them the orphans carrying their banner and holding flowers in their hands. It was a touching scene when they all fell on their knees to receive the blessing of the poor pilgrim, and then intoned the *Magnificat*, which was followed by several French hymns. Then it was that tears betrayed my emotion! I marvelled at the work of God and blessed His Providence. On my return to Notre-Dame-du-Lac, where I had called a general meeting of the two communities, I proceeded to the installation of Reverend Father Sorin as Local Superior and Vicar of the Province.

Account of the Regular Visit

On the following day, I opened the Visit with the usual prayers, and throughout the entire week I gave all the religious three conferences a day.

One of these was always devoted to the explanation of the Constitutions. I spent the remaining time in hearing each one in Direction or in organizing the Councils and the Provincial Chapter. Here again I had many occasions to thank our Lord for the spirit of faith, the winning simplicity, and the admirable docility with which all opened their hearts to me and received my words of advice. Meanwhile, the enemy of good was on the alert and I felt as if some invisible force were working against me. I encountered a mysterious kind of stubborn opposition from this bitter enemy of all God's works. This resistance became still more painful when, eight days later, I began the Regular Visit of the Community at St. Mary's. There, as at Notre Dame and in the

other houses of the Vicariate, there had been many cruel trials and much physical and moral suffering. None of this surprised me, however, when I beheld the marvels accomplished by zeal and religious devotedness in the midst of these age-old forests.

Every morning I went to St. Mary's through a pretty grove, skirting the lake and the two charming Solitudes of the Salvatorist and the Josephite novices, to preside at the Sisters' meditation, say Mass, receive them in Direction, and organize their administration. On my return to Notre Dame in the evening, I usually gave a last talk to the members of the Community and sometimes to the students, whose vacation had just ended. After night prayer, the Council met to determine relationships either with the Mother House and Canada, or with New Orleans, whose Superior, accompanied by Mother Mary of the Passion, and at my request, had just arrived. These meetings, which lasted sometimes till very late at night, produced their fruit, and all the difficulties which had remained unsettled until then were arranged by mutual agreement, thanks to the conciliating and generous attitude of Father Sorin and his councillors.

*Separation of
temporal interests*

This same spirit guided the Councils of the priests and Brothers and of the Sisters, which I convoked from time to time at St. Mary's to negotiate the separation of the temporal interests of the two Communities. I had begun the Visit at St. Mary's by appointing Mother Mary of St. Angela as Provincial Superioress, and Directress of the Academy, and Sister Mary of the Ascension as Local Superior. I had also designated their councillors. In spite of the attempts of the devil to obstruct this admirable spirit of harmony, everything was arranged most satisfactorily, just as it had been at Saint-Laurent. I was, indeed, happy to see the grace of God triumph everywhere, and I was continually thanking the God of all consolation for having deigned thus to consolidate His work.

*Ceremony at
St. Mary's*

These blessings of Heaven were so abundant that I could not but recognize in them the protection of the august Patroness of the Society of the Sisters. The good Superioress of St. Mary's had won the interest of Our Lady in this Regular Visit by a magnificent ceremony, which I shall remember to my dying day. It was on September 8th, at nine o'clock in the evening, that I witnessed a majestic procession of all the Sisters, with their

students and orphans in their best clothes, and each carrying a lighted candle. Numerous arches, tastefully ornamented and lighted by the flickering rays of Japanese lanterns were erected along the line of march. At the far end of a long, wide path and on an elevated platform overshadowed by a lofty tree, a richly and artistically decorated stand had been erected, with an altar for the statue of Mary, which was carried in procession. Numerous streams of light set off the platform and altar with indescribable beauty, as the marchers sang hymns and wound their way toward it. Then we moved along brilliantly lighted paths to a little island which was blessed and consecrated to Mary Immaculate. Its exquisite setting impressed me much more than anything else I had yet seen. But all these are details which I must avoid, and I close this description by thanking the teachers and the pupils of the Academy for the sweet happiness which they afforded me in those enchanting spots.

*Termination
of the Visit*

Meanwhile, the Regular Visit was coming to an end. I had presided over the receptions of the habit and the professions which were to close it. I had had scarcely any time to take up the organization of the Vicariate of New Orleans, whose Superior and Superioress had, at their own expense, made this long, tiresome journey to confer with me. Every time I met them, I reproached myself for thus trying their patience, and I experienced new sorrow at not being able to visit their Province. There, too, I would have seen and talked with so many religious who are devoted to the Mother House, and who have had to face so many trials. Their letters, which I have not as yet had time to answer individually and which voiced their lively desire to enjoy the benefit of my visit, only increased my regrets. Still the rigors of the season did not permit me to follow the promptings of my heart and, moreover, I felt a pressing need to return to France, of which I had received news only once. Consequently, against my will, I had to resign myself to the sacrifice of not visiting you, dear family of Louisiana, to whom I have devoted so much affection and interest. God alone knows how much this decision cost me. At least our hearts have understood one another, and I have succeeded in reorganizing your Councils, even your Provincial Chapter, and in arranging all your temporal affairs in agreement with your Father Superior and Mother Superior, who consoled me greatly by telling me about each one of you. May you continue to live in unity and obedience, in fidelity to your exercises of piety, and to the prescriptions which

already have been communicated to you on my behalf. May the sister novices especially profit by the direction of their good Mother Mary of St. Patrick. I greatly regret that I could see her only for a short time and at the very moment of my departure.

Visit to Chicago

Before leaving Notre-Dame-du-Lac, I had to yield to the pleading of our Brothers and Sisters in Chicago, whose occupations prevented them from coming to Notre Dame. I arrived in Chicago with the Provincial on Saturday, September 12th, about eight o'clock in the evening. I immediately began hearing Directions and continued until a very late hour. I devoted the whole of the next day to this task, except for the time I gave to the instructions in the chapel and to the celebration of High Mass in the German church,¹ where the singing was splendid and where I had the pleasure of hearing Father Shortis preach. In Chicago, as elsewhere, the Brothers and Sisters filled me with consolation. Afterward, I went to visit the Bishop of the diocese and inspected the poorest of the Brothers' schools.² I then left for Notre Dame, where I arrived Sunday at midnight. Father Sorin was always with me. I spent the next day, the eve of my departure, outlining the formation of subjects for the three Societies. I had already established them definitively in their three novitiates and decided on their exercises of piety. One important matter, however, remained to be regulated, and that was to provide our Directory and Rules in the different languages. Hence, I appointed Mother Mary of St. Angela to make the English translations of these books and the first part of my book on *Pedagogy*. Sister Mary of St. Alphonsus Rodriguez will do the same work in German.³ As soon as these translations are completed, the manuscripts will be checked with the originals, then approved and printed. Be patient, then, all you who have expressed your ardent desire to know your duties better; your wishes shall be fulfilled.

¹ In 1856, Bishop Anthony O'Regan of Chicago had given the Congregation charge of St. Joseph's parish provided that a German priest would be ready to take it over.—Translator's note.

² The reference is to the "free schools" which were conducted by the Brothers of Holy Cross in different parishes in Chicago. These schools are mentioned in the *Catholic Directory* for 1857. No more specific identification of "the poorest of the Brothers' schools" appears possible.—Translator's note.

³ At this period in American history the growing proportion of German-speaking immigrants in the United States gave rise to the problem whether English or German would eventually become the prevailing language. This fact explains the present provision for German translations of the Rules, Directory, etc. and, as will be seen later, also of the Circulars.—Translator's note.

*Departure from
Notre Dame*

Finally, after I had spent the rest of the day and part of the night in concluding my business, I was ready to set out on my journey of three hundred leagues to Philadelphia, and my subsequent return to France. I had assembled the two Communities in the church at Notre-Dame-du-Lac to assist at Mass, receive my farewell, and recite the prayers of the Itinerary. At seven o'clock this sad ceremony was over; all hearts were moved and many tears were shed. Everyone knelt to receive my last blessing; the religious clung to my neck and lavished upon me the most tender affection. Finally I tore myself away from their embraces to leave for the railroad station in South Bend, where I was to take the train for New York, and then go to the chief city of Pennsylvania where I was to visit a new establishment.

Visit to Philadelphia

I arrived there, accompanied by the Father Superior, on Thursday evening. I then heard Directions until one o'clock in the morning, presided at meditation, gave several instructions in the chapel, organized the Council of Administration, distributed a goodly number of obediences and ended by officiating at several receptions of the habit and professions. This visit made my joy complete and permitted me to become acquainted with the good Brothers at St. Paul's⁴ and the Sisters at Philadelphia along with those from Susquehanna, who had joined them for my visit.

*Return to
New York*

But the moment of departure had arrived and I could remain no longer. I had to go, and at that moment my biggest sacrifice was to tear myself away from the dear confrère who had constantly lavished upon me the attentions of the most thoughtful charity, but who was so worn out that he could not continue with me to New York. Nevertheless, he insisted on accompanying me to the station, where we arrived at one o'clock in the morning. Then we embraced each other with the warmth of two souls who felt themselves united as were the souls of Jonathan and David. At five o'clock, I was back in New York, where I put up at the Hotel Astor. The proprietor, although a Protestant, had given us supper, a room for the night, and breakfast two days before, without wishing to take any pay in return, although we were four in number. He gave as

⁴ "St. Paul's" was the school directed by the Brothers. They had gone to Philadelphia in 1857 to work in this parish on the invitation of Bishop John N. Neumann, C.S.S.R.—Translator's note.

the reason for his action that "his son-in-law was also a Catholic." May his conversion to Catholicism be the reward of his charity! Six hours later, we boarded the *Arago*, which is bringing us back to Le Havre, and, full of regrets at having left behind so many beloved Fathers, Brothers, and Sisters, Brother Vincent and I sang:

Farewell, then, beloved family
Whom I leave behind in these far-off lands;
Farewell, then until the fatherland,
Where God assembles all the saints.

Let me work with joy in expectation
Of that beautiful day;
Then happily we shall see one another
Unceasingly in the celestial abode.

You who desire to see France
By accompanying me over seas,
Do not give up all hope
But accomplish well your duties.

Know well how to await with courage
The moment fixed by God,
Give His work ever greater firmness
And be ready to serve Him everywhere.

Affection for America Although we are far away from one another, you will be ever present to me, even to my last sigh, and I shall never forget even the details of my sojourn in your midst. I could have described for you one after another the various places I visited, and could have set down the memories I brought away with me. But I must close this Circular Letter which is perhaps already too long. Since I cannot record here the many houses and names which are all dear to me, I beg them all to receive this expression of my satisfaction and of my thanks for their touching welcome. Thanks to their docility, the closest union exists among all the members of each house, as also among all the houses I have just visited. I owe a tribute of gratitude to all those who have accompanied me with their good wishes and prayers during the dangerous and long journey which has brought me so many consolations.

Thus, always inspired by the thought which makes me see in the Salvatorists, Josephites, and Marianites of Holy Cross members of one same family united under one same authority, with common sentiments

and interests,—at least in spiritual things, if not in temporal—I felt the need and regarded it as a duty to share with you all my joys, for your edification and your example. As you learn of the success and the blessings which attended my visit to Canada and to the United States, you will unite your thanksgiving with mine and will dispose yourselves to profit by the Visit yourselves, for it is my intention to resume and continue the Visit this year. Hence, for this intention you will recite the *Te Deum*, the *Magnificat*, and the hymn *Te Joseph Celebrant*. I also recommend to your prayers two Sisters who died at Notre-Dame-du-Lac, the one on the Assumption, the other on the ninth of September.

The General Chapter of the Sisters is hereby convoked at the Mother House for August 10, 1860. It will be composed of the Provincial Superiors and of one delegate from each Province.

The organization of the Councils and Chapters of the Sisters in each Vicariate is as follows:

VICARIATE OF LE MANS

Council of Administration and Minor Chapter

The Mother Superior

Sr. Mary of the Redemption, Assistant and Stewardess

Sr. Mary of the Crucifixion, Secretary

Provincial Council

The Mother Superior

Sr. Mary of the Redemption

Sr. Mary of Holy Cross, Directress at Préval

Sr. Mary of Victories, Directress at Crespières

Provincial Chapter

The above-mentioned Sisters with the Directresses of Paris, Maulévrier, and Vendôme.

VICARIATE OF NOTRE-DAME-DU-LAC

Council of Administration and Minor Chapter at St. Mary of the Immaculate Conception

Mother Mary of the Ascension

Sr. Mary of St. Alphonsus Rodriguez, Assistant and Secretary

Sr. Mary of St. Elizabeth, Mistress of Novices

Sr. Mary of St. Arsenius, Stewardess

Provincial Council

Mother Mary of St. Angela, Provincial Superior and Directress of
 St. Mary's Academy
 Sr. Mary of the Ascension, Assistant
 Sr. Mary of St. Arsenius, Stewardess
 Sr. Mary of St. Emily

Provincial Chapter

Mother Mary of St. Angela, President
 Mother Mary of the Ascension, Assistant
 Sr. Mary of St. Arsenius, Stewardess
 Sr. Mary of St. Elizabeth
 Sr. Mary of St. Emily
 Sr. Mary of St. Alphonsus Rodriguez
 Sr. Mary of the Immaculate Conception, Directress at Suŕquehanna
 Sr. Mary of St. Liguori, Superior at Philadelphia
 Sr. Mary of the Circumcision, Directress at Washington
 Sr. Mary of St. Ambrose, Directress at Maurice

VICARIATE OF SAINT-LAURENT

Council of Administration and Minor Chapter at St. Mary's

Mother Mary of the Seven Dolors, Local Superior and Provincial
 Sr. Mary of Bethany, Assistant and Sub-Mistress of Novices
 Sr. Mary Magdalene, Stewardess
 Sr. Mary of the Resurrection, Secretary
 Sr. Mary of St. Leocadia, Secretary to the Mother Superior

Provincial Council

The above-mentioned, with Sisters Mary of Egypt and Mary of
 St. Gregory

Provincial Chapter

Mother Mary of the Seven Dolors
 Sr. Mary of Bethany
 Sr. Mary Magdalene
 Sr. Mary of the Sacred Heart of Jesus, Directress at St. Laurent
 Sr. Mary of Egypt, Directress at Varennes
 Sr. Mary of John Baptist, Directress at Saint Scholastica
 Sr. Mary of St. Gregory, Directress at Alexandria

VICARIATE OF NEW ORLEANS

Council of Administration and Minor Chapter
 at the central house

Mother Mary of the Passion

Sr. Mary of St. Patrick, Assistant and Mistress of Novices
 Sr. Mary of St. Helen, Stewardess
 Sr. Mary of the Nativity

Provincial Council

The above-mentioned, with Sister Mary of Calvary

Provincial Chapter

Mother Mary of the Passion
 Sr. Mary of St. Patrick
 Sr. Mary of St. Helen
 Sr. Mary of St. Agnes
 Sr. Mary of the Nativity
 Sr. Mary of Calvary

Temporal interests of Sisters Beginning with receipt of this Circular Letter, the temporal government of the Sisters is and will remain entirely separate from that of the Salvatorists and the Josephites. The same services, however, will be rendered by the Sisters as in the past, with no other remuneration than lodging and board. The law of enclosure will be strictly observed by all the Sisters with the sole exception of those who act as infirmarians. These latter must be forty years of age.

Subjection to bishops Do not forget, my dear sons and daughters in Jesus Christ, that the priests and Brothers in all our houses are subject to their respective bishops in everything that is not contrary to our Constitutions and Rules. In the case of the Sisters, dependence on the bishops is absolute, save for the three clauses which must be mentioned in all contracts of foundation. These contracts must be submitted to me before they become obligatory and, with the consent of the Ordinary, shall stipulate that:

(1) The Sisters shall have as their representatives the Provincials of the Salvatorists, who will act in all things in agreement with the Ordinaries and in entire dependence on them; (2) the Sisters shall have for ordinary confessors those of our Fathers who may be in the same locality and, finally, (3) that the Sisters can be sent to new establishments if the Ordinaries judge that there is on hand a sufficient number of well-formed subjects for their own dioceses. Hence, let us always show all veneration, gratitude, obedience, and devotedness to-

ward the bishops, never undertaking in their jurisdictions any work which may cause them displeasure.

I hereby remind the Superiors and Directors of all our houses, whether priests, Brothers, or Sisters, not to give hospitality to any member of the Congregation unless he presents the Letter of Obedience which authorizes him to be on a journey. This rule applies especially to our College of Sainte-Marie at Paris, where there is a freedom in this matter which is degenerating into an abuse.

Sister Superiors and Directresses should not be too easy in allowing their religious to correspond with those of other houses.

Initials for signatures For greater uniformity in correspondence, the members will henceforth indicate by their signature the Society to which they belong, by signing as follows: S.S.C. (Saviors of Holy Cross); J.S.C. (Josephites of Holy Cross); and M.S.C. (Marianites of Holy Cross).

It is my ardent desire to see the Association of St. Joseph established in all our boarding schools and among the faithful in places where we have houses. The quarterly reports shall mention what has been done in this regard.

I conclude my Circular by recommending fidelity to our text on *Pedagogy*, and to the works composed either by our Father Champeau or by Father Charles Moreau.

This Circular Letter shall be read in its entirety at the chapter or spiritual reading which follows its reception, and then kept in the archives of each house, after translations have been made into English and German for our houses in America.

Given under our signature at Le Havre, October 3, 1857.

The Superior General
Moreau

By order: the Secretary General,
Lamy

P. S: I owe here special mention to Brother Aldéric, Director of the school at Varennes, for his marks of affection and his zeal in procuring postulants for his Community.

J. M. J.

No. 91

Notre-Dame de Sainte-Croix

November 12, 1857

I wish, my dear sons and daughters in Jesus Christ, to acquaint you with several facts which prove that God is visiting us in His Justice and His Mercy.

Dangers in India First of all, our Vicar Apostolic in Dacca writes that he, his fellow-religious, and the Sisters may be massacred at any moment by the Indian rebels.

Money crisis in America Then, Father Sorin informs me that the financial crisis in America has become so serious that all the banks, even the best in New York, have stopped all payments, and that if Heaven does not perform a great miracle for his community, it will be unable to survive long.¹

Brother Vitalien, here at Sainte-Croix, and a Sister at Vendôme are at death's door, and need the help of your prayers.

Laval lawsuit Lastly, you know that I am personally engaged in a lawsuit, about which I shall give you detailed information later on. A favorable verdict, which seems almost certain, would give me the equivalent of two hundred thousand francs. It has already been decided twice in my favor, and the final hearing will take place toward the end of next month.

Need of money The property of the Châtellier has already been awarded to me, but I had to make considerable money advances, and today I need more. Our banks have no money, or will lend only at eleven per cent interest. That is why, as I ask your prayers today for the above-mentioned intentions, I appeal to your

¹ The financial distress here referred to does not appear to have been occasioned by any specific local crisis at the University, but rather to have resulted from the general political unrest which pervaded the years immediately prior to the Civil War.—Translator's note.

devotedness, and beg you to help me face this crisis by a loan of from one to two hundred francs at five per cent. This loan would be for six months at most. You could send the money to Brother Leopold a month from now, either directly, or by arranging to entrust it to one of your religious who would bring it personally. You could also mail me a draft. In thus arranging matters among yourselves, my dear sons and daughters in Jesus Christ, you will, without great inconvenience to yourself or to those who will loan you these small sums, save me from paying outrageous interest and commission-fees. You will thus help us to maintain our credit throughout this financial crisis, in which the future is so uncertain. When times become normal again, I shall be happy to make your kindness a matter of record by an expression of thanks.

For these reasons, I beg all the members of the Congregation (1) to celebrate one Mass or to receive Holy Communion once, and (2) to make the Way of the Cross and to fast once within the week following receipt of this letter. This letter is confidential and intended only for France.

Devotedly yours in J.M.J.,
B. Moreau

P. S. Friday, the 13th—2 A.M.—I have just assisted at the death of Brother Vitalien, whom I recommend to your prayers.

J. M. J.

No. 92

Notre-Dame de Sainte-Croix

January 1, 1858

MY DEAR FATHERS AND BROTHERS :

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

Regular Visit in France While thanking you for your New Year's greetings I am happy to announce that I have resumed the Regular Visit which I began last year in our houses in Canada and the United States, and which afforded me as much consolation as it produced fruit for those dearly loved ones of the family of Holy Cross. My present intention is to continue the Visit this year in France. In this way I will be able to satisfy a long-cherished desire to be personally acquainted with all our foundations.

Need of Visit When I left for America, I was fully aware of the difficulties and fatigues of such a long journey and I now foresee the delays that will be occasioned by these new trips to visit the sixty-eight establishments of the French Province. But how could I hesitate before this task when I know that "the good shepherd gives His life for His sheep", and that, besides, many of our houses are badly in need of this Visit? The farther I go in organizing our Congregation, the more clearly I see that good government demands knowledge of persons and places. I see the necessity of personal visits whenever possible, to explain the important branch of administration which I have so often called to your attention, especially of late. I refer to the system of accounting explained in my Circular of last March 1st.

Accounts This Visit is a duty which I hasten to fulfil all the more promptly because in two years I shall have to give to His Holiness, Pius IX, an account of the temporal and spiritual condition of our Congregation. I have taken great pains, since my return to France, to arrange for the printing of all the account books which are essential to good administration. I have, likewise, decreed that at the

Mother House, as in our other establishments, all the bookkeeping will begin anew on the first of this month, and that in the future the accounts will be opened on January 1st and closed on the last day of December. It is of the utmost importance, then, that while awaiting my Visit, each one should summarize his old accounts in order to state at the beginning of the new registers all debts still unpaid on January 1st and the approximate value of unconsumed provisions on hand at this time.

*New edition of
Constitutions*

Along with these new account books, I shall present you with the new Constitutions which the Holy See has deigned to approve, and the Rules which I have had re-edited in order to put them in conformity with the Constitutions, as well as to explain the Constitutions themselves and facilitate their observance. Pending the approval of the General Chapter on whatever points must be submitted to it, I thought it necessary to submit this edition to the Ordinary, our worthy Bishop of Le Mans, who was kind enough to approve it after having entrusted the proof-reading to a Canon, who is as learned as he is well-disposed toward the family of Holy Cross.

*Fidelity to
Constitutions*

It is my fond hope, dear Fathers and Brothers, that you will receive these Constitutions and Rules with respect and docility, obedience and gratitude. You must, indeed, show very special veneration, obedience, and gratitude to the Constitutions, since they come to you from the highest possible authority in the Church. Bear well in mind—and I can never repeat it too often—that following them and observing them faithfully is the only way of doing God's will, expiating your sins, and practicing the virtues of your vocation. Only thus can you consolidate the work already begun and protect its reputation, assure your own happiness, and prove yourselves worthy of the confidence of the most Eminent Cardinals who have obtained for us the approval of the Vicar of Jesus Christ. If I may judge of your dispositions on this score from my observation of our priests and Brothers in Canada and the United States, I shall meet no opposition on my Visit. Instead, surrounded with your attentions as with a crown of joy, I shall have to guard only against my excessive affection for you on finding you such as I desire and hope: devoted to your work; ready for whatever sacrifices it may exact; faithful to your vows, Rules and exercises of piety; united in the bonds of charity, and submissive to your Directors and Superiors.

Expression of gratitude

This is the praise which, in the Circular dated on board the ship which brought me across the ocean, I was pleased to give to the members of the family of Holy Cross whom I was privileged to see in foreign lands. I would be very happy to be able one day to say the same for all of you. This is particularly true for those of you, my dear sons in Jesus Christ, who responded so promptly to my appeal of last November 14th. I have inscribed your names faithfully in my memory, and I am eager to see you, and hear your voice. Yes, I thank and bless you, Brothers Adrian, Eugene, Theophane, Zachary, Emmanuel, Marie-Antoine, Marin, Augustine, Martin, Matthew, Mark, Dieudonné, Francis-Xavier, Jean-Baptiste, Hyacinth, Edward, Bernard, Désiré, Marie-Florentin, Maurice, Hilary, Celestin, Gabriel, Narciss, Vincent de Paul, Leonard, Magloire, Isidore, Pierre, Valery, Francis of Assisi, Théodule, Clémentin, Eliseus, Lucian, Anthony, and Leon. In mentioning your names, I feel that I am satisfying a need of my heart. Besides, two among you have increased my esteem and confidence by the wisdom of their government and the regularity of their conduct along with that of their subjects. I refer to the Brothers of Parçay and of Pont-Audemer, whose Directors shall henceforth have the title of Superiors.

Regular discipline

Without doubt, it would be a pleasure to render a like testimony to all and to proclaim without distinction the names of all our houses in France. I regret to say, however, that there are some which have not yet measured up to the standard set by our Rules. I hope that these houses will profit by my Visit to effect a change in their situation and that they will cease to be exceptions to the general rule. Hence I shall mention only a few houses where regular discipline is the most satisfactorily observed. Of our larger houses these are: Saint-Paul de Maulévrier, Bouère, Morannes, Main-sat, Rânes, St. Florent-le-Vieil, St.-Pierre d'Entremont, Grez-en-Bouère, Milly, and Vassy. I shall not mention the Mother House because, had I intended to speak of it, I would have given it first place, thanks to the fine spirit which prevails there and because of the good conduct and application of the pupils at the Institution. I do not think this praise is either necessary or opportune in order to encourage its members to persevere in well-doing, unless we take it as an occasion to thank Divine Providence for the countless blessings showered on our Congregation. I shall add for your consolation, nevertheless, that I have at last been able to organize our two novitiates according to Rule, and

that from all present indications they will both measure up to our expectations.

Association of St. Joseph I also owe congratulations to those of you, my dear Brothers, who have cooperated with my plans and efforts to establish the Association of St. Joseph. I am all the more pleased since it would sadden me to see you less zealous in this regard than our students. On their own initiative, they have undertaken to organize and develop the Association among themselves. Under the direction of Father Dufal, they have organized a council which, in addition to its private sessions, meets with the Promoters four times a year. The members of this Council are Firmin Martineau, Charles Gazeau, Maurice de Chavagnac, Jean Dégane, Felix Mabit, and Brother Anselm. Kindly send this latter the list of your Associates without delay. They intend to accept for membership a few gentlemen from Le Mans, in order to make contacts through them with those of the faithful who may desire to contribute towards the entrance of novices into our Solitude of Charbonnière. I fondly hope that you will neglect no opportunity to establish this pious Association in your localities, or, if it is already functioning, to guarantee its continuation and assure its future through all the means suggested by persevering zeal.

Thus, for example, you might invite your Associates to join with you in celebrating the feast of the Patron of your Society. If you could assemble them on the occasion of my Visit, I should be genuinely pleased to see all these good people gathered around me. You have many points which may gain their interest and arouse their piety and charity towards this good work. It is up to you to stress these points and, as circumstances may suggest, to make known that the Association has the approval of Their Excellencies, the Bishops of Le Mans, Rennes and Angers, and that the Holy See has enriched it with indulgences. You might point out, too, that annually during the octave of Corpus Christi a retreat will be given in our beautiful church for all the Associates. Lastly, it would be well to show that membership in this Association helps to provide young men with the means of embracing the religious life. Thus by withdrawing them from the world, we assure their salvation, exempt them from military service, train them for primary teaching by the well-organized exercises of the novitiate, and shall, perhaps, make them useful auxiliaries to our missionaries in foreign countries.

Request for foundation This last thought, alas, recalls a heart-rending incident of my trip to America. I was just on the point of leaving the New World when urgent requests were made to me to procure missionaries for some forty thousand Canadian emigrants who had been left without churches or priests.¹ May the faithful to whom you make this touching appeal, contribute to this cause by becoming Associates of the work which I recommend and whose development is confided to you. Aside from the merit of prayer and alms thus obtained, they will share indirectly in all the good which the members of the Congregation accomplish in foreign lands, as well as in the special prayers offered for their intentions at the Mother House. They will also gain the good will of the great Saint whose intercession with God is so powerful, especially at the decisive hour of death.

Laval lawsuit You are, undoubtedly, anxious, my dear sons in Jesus Christ, to know the outcome of my lawsuit before the court of Laval. At present, I do not know myself, since the case will not be called before the end of the month. I am not over-anxious, however, trusting as I do in the justice of my cause, the fairness of the judges, and the goodness of Divine Providence, which never ceases to watch over me so carefully. We must not for all this, however, neglect the means which faith bids us employ. Let us, then, have recourse to prayer, not precisely that the possession of the legacy be awarded to me without further contention, but rather that the will of God be done and that the good name necessary for him who governs you remain unstained in the public eye. At some later date I shall acquaint you with this case in all its details. In the meantime, let it be sufficient for you to know that I began the suit only after having consulted able lawyers, ecclesiastics eminent for piety, and prelates for whom I have deep veneration.

Use of tobacco Do not feel offended if I mention again an abuse which has been introduced into the Congregation, and which, if it cannot be entirely suppressed at once, must become more and more rare and finally cease altogether. I refer to the use of

¹ As I pen these lines I have before me a letter from the Bishop of Monterey (Upper California), whose Vicar General also came to request missionaries for his thousands of Indians who are deprived of all religious aid. Doubtless the needs of these localities are great, but great, too, are those of our Vicariate of Dacca. Especially is this true now that this unhappy country is the scene of such ruthless warfare that we fear for the safety of our missionaries.—Note in the original.

tobacco in any form. Its use was unknown for many centuries, and is now as useless to health as it is disgusting in itself and contrary to the spirit of poverty, since it occasions the Congregation an annual expense of more than a thousand francs. Of this sum, I regret to say, the Mother House alone is responsible for more than three hundred francs. From this you can estimate the considerable saving which would result if at the end of a few years this abuse disappeared. Your docility and good-will give me grounds for looking forward to this happy result. I am sure you will want to imitate your brethren in America, who, on hearing a simple expression of my desire on this point, broke their pipes and threw their tobacco and cigars into the fire. For the future, I forbid, without a dispensation from me or from the Provincials, the admission of any postulant who would have contracted this untidy-habit or who would refuse to give it up.

*School supplies
and clothing*

I am sorry to learn that for some time past certain religious have been taking the liberty to purchase school supplies and clothing elsewhere than at the Mother House or at houses authorized to furnish such goods. Because of this, text books of all kinds have been introduced into the schools, and expensive and fashionable clothing has been purchased in styles contrary to custom and to my orders. I can no longer tolerate so serious an abuse. Beginning on February 1st, I forbid anyone, in virtue of holy obedience, and under penalty of violation of the vow of poverty, to buy any such goods save at our provincial houses. These houses shall have supplies in accordance with the Rules on furniture and foundations. The only exception is for paper and pens, which may be procured wherever the religious reside or in nearby stores. Likewise, it is henceforth forbidden to purchase or use works not mentioned in the inventory. You will receive a copy of this inventory to be used as a model.

*Postponement
of Retreat*

You know, dear Fathers and well-beloved Brothers, that, as I could not enjoy the consolation of gathering all the religious in France at the Mother House for the annual retreat, I had planned to compensate for this common privation by assembling you at Notre-Dame de Sainte-Croix for a few days before the feast of St. Joseph. This intention, which came from my heart, unfortunately involves too many problems to permit it to be carried out. I fear it would occasion too much disorder in the schools,

were I to withdraw the teachers in the very middle of the year. Besides, it is about this time, or shortly thereafter, that I shall resume my Visit and shall then have an opportunity to see each of you individually. Consequently, I postpone this retreat to the fifteenth of August, and order all those in France to be present at the Mother House on that day at the latest, unless they have been explicitly dispensed by me. I make an exception for those religious whose presence is necessary for the upkeep and good order of the houses of Paris and Maulévrier. I also wish to advise you now that during the next vacation all trips home will be forbidden.

Habit of the Josephites During the last ten years I have often heard remarks on the variety of dress occasioned by differences in the habits of the professed Josephites and the novices.

After weighing the reasons for and against existing customs, I feel it my duty to come to a decision and to settle the question on the occasion of the publication of the Rules and Constitutions. I have decided that henceforth there will be uniformity in this religious garb, because it is not becoming to bless a second habit in the ceremony of profession, as this would be like a second reception of the habit, and is a practice entirely unknown in other congregations approved by the Holy See. I have thought it well also to reestablish the wearing of the house-cap in place of the skull-cap as this head-dress strikes me as being more becoming for a teacher. Besides, it resembles the biretta more closely without, however, actually being such. These are the only modifications I make in the habit of the Josephites and it is my hope that the General Chapter will approve them. In the meantime, everyone will wear what he actually has and will conform himself to these present prescriptions only when he needs new supplies.

Fidelity to obediences It has sometimes happened that certain members of the Congregation, disheartened by difficulties or trials, especially in foreign countries, have secretly abandoned the posts of duty assigned them by obedience, and have gone to other houses, or even to Notre-Dame de Sainte-Croix, borrowing or begging the funds required for the journey. I cannot condemn this abuse strongly enough. It is a formal act of disobedience and a grave violation of the vow of poverty, because each subject receives his assignment in virtue of holy obedience and promises to use nothing except with the permission of his Superior. Consequently to prevent the recurrence of such

a scandal in the future, I forbid all Directors and Superiors to receive any member of the Congregation who arrives without an obedience or at least a certificate from the proper Superior. From now on, the doors of the Mother House shall be mercilessly closed against all such deserters from the post of duty. Do not be surprised at the severity of this measure. Certainly, Superiors have a right to expect their subjects to speak frankly about these temptations to leave. Otherwise, they will have no opportunity to afford these religious the help of their wise counsel and to dissuade them from such grave and thoughtless behavior.

Need of I feel the need of appealing once more to your zeal, dear
Coadjutor Fathers and Brothers, in procuring subjects for manual
Brothers labor, especially farmers, gardeners, locksmiths, and carpenters, to meet the demands of several of our establishments. Such subjects would render double service, for they would not only save us the salaries of hired men, but would also obviate the necessity of bringing in outsiders whose influence and contact might prove harmful to our good coadjutor Brothers.

I cannot close without recommending to your prayers the most outstanding benefactress of our Congregation, the Marquise de Maulévrier, whom God in His mercy has just called to Himself after suffering borne with admirable patience and resignation. Pray, too, for the venerable Marquis who in the face of this cruel trial has accepted his loss in a spirit of faith and submission to God's will. Only by our prayers shall we repay our debt of gratitude to him for all the good he has done and continues to do for the foundation at Saint-Paul.

Devotion to On this occasion, dear Fathers and Brothers, allow me
the dead to recommend to your devotion the eternal happiness of our dear dead as well as the care of their mortal remains. When death approaches, surround them with devoted attention. As far as possible, have a priest with them continually, especially at the last moment, because the enemy redoubles his temptations in this decisive moment on which depends their eternity. Do not leave the care of their mortal remains to outsiders, but regard it as a sacred duty to perform for them this last service. Offer up for them as soon as possible the suffrages prescribed by the Rule. Honor their resting place by going sometimes to pray at their graves, especially if you have succeeded in obtaining from the civil authorities a private cemetery for the Community. In case the house has this precious privilege, you would be

guilty of unpardonable negligence if you permitted the burial-place to be ill-kept, much more, if you allowed the walls, the crosses, or the graves to fall into ruin. Try to keep the grass from growing too high, and see that everything is carefully kept up, and that the grounds which cover the remains of your brethren are well maintained. As time requires, the crosses and the inscriptions should be renewed, and the entrance to the cemetery should be always closed. In a word, see to it that everything there is so orderly and well kept as to show the stamp of faith and piety. If, as at the Mother House, you have a mortuary chapel, try to obtain from the Holy See a privileged altar for the dead, and have a Mass said there for the repose of their souls at least once a week. I again remind all the members of the Congregation of the rule on suffrages for our dead, exhorting you to be scrupulously careful in fulfilling your obligations, and even to compensate for any accidental omissions in the past.

News from Dacca At last, I can announce to you the arrival of our missionaries who left the Mother House for Dacca at the end of July. The following is a letter sent by one of them to the Community:

VERY DEAR BROTHERS IN JESUS CHRIST:

Having arrived at Calcutta on November 14th after a rather rapid passage, we hasten to give you news of our perilous voyage. We would have wished to write directly to our Very Reverend Superior General, but remembering that he set out for his journey to America shortly after our departure, we presume that he has not yet returned to France. This is one of the reasons which prompted us to send this present letter through the illustrious Bishop of Le Mans, our common Father, who has showered us with so many blessings and who is ever so well disposed towards the Congregation of Holy Cross to which he has always been pleased to show very special protection. Let us be grateful, then, to Divine Providence who has given him to us for the realization of God's adorable designs!

We are happy to tell you that our humble colony arrived safely at its destination, though not without having undergone considerable sufferings and hardships and encountered many risks and dangers. Father Coué, who was appointed to replace the religious who could not go, has given proof of his robust health; he was hardly sick at all except for the first two or three days in the Gulf of Gascony. It was much different with Father Rinkès, who appeared unwell most of the voyage. For myself, because of my weak health and delicate constitution, I was

extremely sick for three or four weeks, and I often gave up all hope of ever seeing land again. Because I could retain nothing, I took no food. Pains, heart attacks and convulsions kept me almost constantly at death's door. My stomach was ruined and my legs too weak to carry me. I could not go on deck for fresh air nor could I stay in the hold where the smell of paint was stifling. I was reduced to remaining alone for days at a time in an unsanitary cabin, stretched on a bed of planks covered with a mattress almost as hard as the boards it rested on. It was not surprising that in this state I was in constant pain and was ready at any moment to breathe my last. I am not afraid of death, but I was frightened by the depressing thought of having the ocean for my grave, of becoming food for the monsters of the sea, and of thus being deprived of the advantage of burial in consecrated ground. Happily God did not permit that such should be my fate. Thanks to the powerful intercession of the Blessed Virgin Mary, whom I invoked in my distress and whom, doubtless, you were invoking for us, my strength gradually came back. I could take ordinary food, and my health, though none too good, held out until the end of the trip.

We had no bad weather on the Atlantic, and none of the intense heat we had feared when crossing the Equator. On rounding the Cape of Good Hope, however, we sailed into icy cold weather at about the seventy-first degree of southern latitude. There we encountered contrary winds and heavy seas which carried us some miles to the west, slowing up our progress considerably. But favorable winds followed and we reached the Indian Ocean on the twenty-first of September, the feast of St. Matthew and the anniversary of my receiving the tonsure. I regretted being unable to say a Mass of thanksgiving.

On the twenty-fifth of September, the north winds descended upon us with a frightful roar and a deplorable event brought sorrow and consternation to our ship. One of our young sailors was washed overboard and it was impossible to save him. From then on we had no more accidents. Fine weather and good luck smiled upon us and at last we are here safe and sound at our desired goal. Now we have only to think of the hardships of the future, which certainly will not be slow in following us. Will our strength be equal to our courage? Will we be able to bear up under the heat which decimates the natives and which has carried off many missionaries before us? That is a question which only the future can decide.

You admire the generosity of your brethren who go into exile to announce to pagan nations the glad tidings of the Gospel, especially of those who go to Eastern Bengal. In this you are right, because it calls for heroic courage to undertake this mission, which is perhaps the hardest and most thankless in the world. Blessed are those, however, who can say to the Lord with the Prince of the Apostles that they have left all things to follow Him and serve Him: *Ecce nos reliquimus*

omnia et secuti sumus te. It is true, they no longer possess anything, as far as earthly goods and consolations are concerned, but that is why they can hope for eternal happiness in the world to come, and even for the hundredfold in this life. With such considerations in mind, can anything frighten a young soldier of Jesus Christ, who is animated with this spirit of renunciation, with this holy ambition for the glory of God and the salvation of souls, which led the Apostles to the ends of the earth? Oh, if all the priests of today were animated with similar dispositions and penetrated with the zeal which inflamed the first disciples at the birth of Christianity, what marvels would we not see taking place around us! It was the preaching of twelve ignorant men, deprived of human aid, which converted the world. If we shared in their sanctity and in the grace which worked through them, we would bring religious benefits which no human power could ever effect.

What would St. Francis Xavier say, were he to appear on the banks of the Ganges, where his successors have allowed the fruits of his labors to perish? What sorrow would fill his noble soul! How his zeal would be enkindled at the sight of the misery of these people!

We should not forget that from the day that Holy Cross accepted this difficult mission, which had already been abandoned or turned down by all other religious orders, she undertook a work entailing, it is true, great sacrifices, but also great glory. It is our duty, then, to work and to pray that these unfortunate people to whom we bring the light of truth, may not become in the hands of God instruments or victims of His wrath and His vengeance.

It is useless, dear Brothers in Jesus Christ, to go into further detail here; we shall not fail in the future to keep you informed of our work.

We close our letter by asking you to present our respects to M. Fillion, Canon of the Cathedral, our thanks to the good people who have remembered us in their prayers, and to the good nuns, to the entire Congregation, especially to Brother Gregory who gave proof at our parting of his noble heart, and uprightness of mind and judgment. Tender and affectionate regards to all.

Signed: RONDET

Apostolic Missionary

November 4,² 1857

This is the place to reply to certain complaints made to me concerning our mission and to announce at the same time, dear Fathers and well-beloved Brothers, that I have received from the Propaganda the

² Although the French original bears the date "November 4, 1857," the beginning of this letter would indicate that the date is November 14, 1857.—Translator's note.

title of "Apostolic Missionary" for all our priests who work in the diocese of Dacca.

Reasons for accepting Bengal I have been blamed by some for accepting this Mission, on the grounds that all the other Congregations had refused it and that no good can be done there. To this criticism I have replied, as in similar circumstances I shall always reply, that my principle with regard to foundations is neither to ask nor to refuse anything, when all indications seem to point to a plan of Providence. Could I have any greater certainty of such a plan when, to Msgr. Oliff's repeated requests for missionaries, was added the desire of the Holy See, as formally expressed by the reply made to my observations by Msgr. Barnabo, then Secretary of the Sacred Congregation of the Propaganda and now its Cardinal Prefect? It was only then that, after the death of our excellent Father Voisin, I consented to present Father Vérité as Vicar Apostolic. Before proposing the consecration of the actual Superior of this Mission, I am only awaiting the outcome of certain arrangements which are necessary to cement the close union and cordial understanding which should exist between the Vicar Apostolic and the Superior General.

Various counsels With a view to discipline and economy, I feel it my duty to order Superiors and Directors to provide, as far as possible, the brother novices who are assistant teachers with light and heat in one common room; no one, however, shall be deprived of his private sleeping quarters. Besides, it is in keeping with the religious spirit and our Rules to impose on novices certain privations which teach the vow of poverty and prepare them to observe it. Thus, for instance, they can be made to discard all clothing and furniture not in conformity with the Rule or not found in the inventory; they can be forbidden to have money at their disposal, and can be admonished to wear out their present clothing before requesting permission for new things. Likewise care can be taken that they do not indulge in useless correspondence and trips, and it may be advisable also to change from time to time the articles they have for common use. I particularly urge Superiors and Directors to watch over the correspondence of their subjects; all letters, both incoming and outgoing, must pass through the hands of Superiors. They are to see that this prescription is observed save in the cases explicitly mentioned in the rule on correspondence. It is necessary to form subjects to habits of self-denial

and poverty in this regard and to make them thus gradually acquire the spirit of poverty which, like the sap of a good tree grafted on a wild one, penetrates our fallen nature but slowly and over a long period of time.

Spirit of poverty We deceive ourselves so easily on the vow and virtue of poverty. We find some, for example, who have sacrificed to God everything they had and who yet become so attached to mere trifles that they are quite upset when deprived of them. They forget that by virtue of their vow they promised to give up everything at the first indication of the will of their Superiors.

There are even some who have so far lost the spirit of their vocation, that they make exaggerated demands for material things. More often than not, such demands come from the very ones who had least in the world and who have cost the Community most during the novitiate. One would suppose that they entered religion only to better themselves materially. What can we expect from such subjects?

Financial responsibility There are still others who fall into what is, unfortunately, too common an illusion. They make foolish expenditures and thereby encumber their houses with more or less considerable debts. Then, without making any effort to pay them, but leaving the entire responsibility to the Congregation and all the embarrassment to their higher Superiors, they demand a change of obedience, and imagine that their obligations cease once they have departed from the house and left to their successor the task of paying off their debts. They will even continue to live as before, without making even the least sacrifice. It should be clear to all that such conduct constitutes a crying injustice which can no longer be tolerated. Henceforth, whoever goes into debt in this fashion will be held personally responsible for any harm caused his house and will be obliged to remain there with a steward named by higher Superiors, until such a time as he has paid his bills.

Accounts I must again repeat that some Directors of establishments have not heeded my warnings and orders on the necessity of sending their accounts at the time and in the manner specified. As a result, there has been continual disorder in our bookkeeping, while it has been impossible to have an exact statement of the general financial situation of our houses. To put an end to this disagreeable state of

affairs, I have decided to study this aspect of our administration, to introduce important modifications and to divide as follows the temporal administration of the Congregation among the Assistants of the Superior General and his General officers:

The First Assistant Salvatorist, Father Champeau, will be General Prefect of Studies, Examiner of professed and novice Salvatorists at the Mother House, and Superior of the missionaries of Notre-Dame de Sainte-Croix. He will keep the register of the examination marks of the postulants and also of the novices at the end of their novitiate, and will, likewise, be in charge of the choice of text books and of the revision of books to be printed.

The Second Assistant, Father Charles Moreau, will be Assistant General Prefect of Studies, with the duty of assisting the General Prefect of Studies in the selection and revision of books as well as in the examinations. He is also named special Prefect of Studies for Notre-Dame de Sainte-Croix.

The Third Assistant, Father Chappé, will treat with all the Prefects of Discipline, keep the records of Regular Visits, present Salvatorist postulants and novices and accompany them to the parlor, and will assist the two First Assistants with the examinations.

The First Assistant Josephite, Brother Gregory, will be Examiner of postulants and novices at St. Joseph's and at the Mother House. He will send out all packages destined for the other houses of the Community and he alone shall receive from them all orders for clothing. He will be Steward of the College, and, with Brother Patrick as Commissioner, will supervise the distribution of class material for the students of the institution. Brother Patrick will remain as Commissioner and Steward of the Sainte-Croix community and the houses dependent on it.

The Second Assistant, Brother Marie-Julien, will aid the First Assistant with the examinations, will be Director of the Association of St. Joseph, with Father Chappé as Chairman of the Council. He will also be in charge of Brother Patrick's accounts as Commissioner and Steward of the Community, and will present the Josephite postulants at the Mother House.

The Third Assistant, Brother Vincent, will be Procurator for the houses in America and will handle their affairs at the Mother House. He will also aid the other two Assistants in the examinations and as Assistant in the parlor for the Josephite postulants and novices.

The Procurator General to the Holy See, Father Drouelle, who is

at the same time Superior of St. Bridget's, is in charge of all matters to be treated in Rome. For these matters it is with him that all the Provincials, and even the Vicar Apostolic of Dacca, should correspond directly. When necessary, they may first consult me. No other members of the Congregation may make any requests to the Procurator except through the Provincials.

The Secretary General, Father Lamy, is appointed to draw up the minutes of my Council and those pertaining to receptions of the habit and professions at the Mother House. He is to look after all my official correspondence and keep a record of changes in personnel at Sainte-Croix. To him should be addressed all documents concerning the ten-year engagements, the chronicles, and the statistics on our members. Superiors and Directors should send him without delay the lists of the members of their houses, stating age, birthplace, date of entry, reception of the habit, profession, and departure. To this they will add in the form prescribed by rule the marks of the last examination undergone by the novices and other subjects. They will also mention the number of vocations or students that they have procured for the Congregation.

To the General Steward, Father Dubourg, must be sent all correspondence regarding accounts, such as the contracts of foundations, the quarterly reports of the Provincials and the semi-annual summary of the Provincials, and the semi-annual summary of the accounts of their houses. He will send out the account books paged and initialed by himself, correspond with those who owe money to the Mother House, summarize the statements of accounts in the ledger, take charge of the bill-book, control statements of the surplus of each house, and supervise all the bookkeeping.

The General Treasurer, Brother Leopold, will handle the funds of both the Mother House and the houses dependent on it. He will keep the general journal and the ledger, receive all requests for class materials from the different houses, and send these things to their destination.

As the Roman mantle has been adopted for countries of temperate climate, the Salvatorists may not possess any other cloak at the same time, but in colder countries they will continue to use the cloak with the hood. The Josephites likewise may not have two cloaks at their disposal simultaneously, but must be satisfied with either the old one or the new. Only this new mantle may be worn in church for adoration, during the Visit to the Blessed Sacrament, and in choir for Communion.

The Roman surplice and cotta will replace the old winged surplice and the rochet, which is proper only to canons and prelates. These two

choir habits will be made according to a uniform pattern designed at the Mother House.

Dispensations by confessors I have been asked if a confessor may dispense from certain exercises prescribed by the Rules. My reply is that such dispensations can be asked only of the Superiors or Directors of the Congregation and can be granted by them alone. Hence, the Superiors and Directors should disregard all such dispensations as are asserted to have been obtained from confessors. All the subjects of a house and the teachers in the schools owe obedience and submission to those who direct them or whose assistants they are, just as they do to the Superior General himself.

Doubt on approbation of Constitutions I cannot refrain here from expressing my astonishment at an idea said to have been advanced by one of our professed religious abroad, who was so bold as to call into doubt the approbation of the Congregation and its Constitutions. This religious has completely forgotten my Circular of July 3rd, which gives the literal translation of the Decree of Approbation with testimonials sufficiently trustworthy, it seems to me, to beget conviction. I have particular reference to the eloquent words of Father Souaillard, as expressed in the beautiful sermon which is reproduced in part in the above-mentioned Circular. In any case, I find it hard to understand how any subject could show such a lack of confidence in the word of his Superior General, when this latter took it upon himself to announce and solemnly promulgate a fact of such importance. If such an idea were ever expressed in your presence, dear Fathers and well-beloved Brothers, I feel sure that your devotion to our Congregation and your attachment to me would make short work of an assertion which is as unjust as it is injurious to your Superior. I hope, moreover, to reassure malevolent minds by sending you the new Rules with the translation of our Constitutions and of the treasured Decree. This translation has been approved and printed by the Sacred Congregation of the Propaganda.

Unauthorized travel In closing, it is impossible to be silent about an abuse which I cannot condemn severely enough. I refer to those who, without the formal or at least reasonably presumed authorization of their Superiors, take the liberty to travel, to sleep outside the community, or to change their route. How many expenses

have been thus incurred uselessly and against obedience! I recommend strongly that Superiors and Directors set an example in this regard and that they see that their subjects do not take such liberties.

*Spiritual direction and
union with Superiors*

Lastly, I call your attention to a practise which I ardently desire to see universally adopted. I am thinking here of spiritual

direction and union with Superiors. All of you, then, who live under the yoke of obedience, remember that your Superior is, according to St. Paul, the "minister of God to aid you in well-doing". To him alone is given the grace and mission to lead you in the way of salvation, and your work will be blessed by God and your actions meritorious in proportion as you live in dependence on your Superiors. If, on the contrary, you deviate from this order of Providence, you will find yourselves on a road beset with illusions and perils. By so doing, you condemn yourselves to take counsel only of yourselves, and in that case woe to him who relies on his own prudence: *Vae soli*. You will be like a blind man who digs the very pit into which he will inevitably later fall. Or it may be that you will seek advice from brethren who are incompetent and powerless to guide you, or who are perhaps dissatisfied like yourself. This gives rise to indiscretion, complaints, detraction, criticism, scandal and, too often, the loss of vocation. In either case there is a spiritual blindness which is all the more dangerous because it occasions the ruin of individuals as well as of communities. All of us have seen houses where this unfortunate spirit of mistrust and opposition to Superiors has crept in. We have watched them fall into a state of moral sickness, which occasioned the ruin of discipline, regularity, piety, good order, and religious spirit. Such establishments resemble a body whose members tend to break away from one another and bring it to the verge of collapse.

Consequently, do not allow yourselves to be caught in this snare, which the devil spreads in your path. Far from withdrawing from your Superiors, draw closer to them. As often as the Rule prescribes, or as your needs require, go to see them with that simple and lively faith which makes you recognize in them representatives of divine authority and even the very person of Jesus Christ Himself. Open your souls to them with a spirit of frankness and confidence which hides nothing which they should know about your interior life or your work, and remember that, in the words of St. Paul, "they watch over you to give

an account of your souls". Henceforth, dear Fathers and well-beloved Brothers, each one should give careful attention to the prescriptions of the Directory in regard to the time and manner of going to his Superior for direction.

This present Circular Letter shall be read in its entirety in chapter or at the spiritual reading following its reception, and then preserved in the archives of each establishment after having been translated into English and German for our American houses.

Given under our signature, the counter-signature of the General Secretary, and the seal of the Congregation, at Le Mans, the day, month, and year mentioned above.

The Superior General
B. Moreau
By order: The Secretary General
Lamy ³

³ Between the letter of January 1, 1858, and that of February 25, 1858, there appears Circular I addressed to the Marianites (cf. p. 390). Inasmuch as a manuscript copy of this Circular bears the salutation: "My dear Sons and Daughters in Jesus Christ," it would appear that this letter was sent also to the priests and Brothers.—French editor's note.

J. M. J.

No. 93

Notre-Dame de Sainte-Croix

February 25, 1858

DEAR FATHERS, WELL-BELOVED BROTHERS, AND DEAR SISTERS:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

During my visit at Saint-Laurent, Canada, I found among the Brothers in the novitiate an excellent English teacher who could have rendered great services to his house. It is this same religious, Brother Seraphim, whom I now recommend to your prayers. He died on January 20th, at the age of thirty-five, fortified by the last sacraments, after having edified the Community during his brief illness.

I take this occasion to assure all the Sisters at Notre-Dame-du-Lac and its adjoining houses that I have received their letters. If I have not replied individually, it is because the answers to their questions are contained in my preceding Circulars. Nevertheless I owe them new expressions of gratitude for their zeal in abiding by all my prescriptions.

Extraordinary confessors It is not necessary to appeal to me for permission to consult extraordinary confessors oftener than at the Ember days or to go to the Vicars or Provincials for direction. Common law provides for this, and the local Superiors have as much authority in these matters as the Superior General.

Jubilee dispensations In this time of Jubilee I must warn our members that there is no more permission now than at any other time to seek a dispensation from the vows of religious profession without recourse to legitimate Superiors. Even during the Jubilee confessors cannot dispense from the vow of perpetual chastity, nor from public religious vows, once such vows have been accepted.

Validity of vows In this regard I must further state that vows made before our approval by the Holy See, even though not preceded by a full year of novitiate, are valid. Likewise even now

during their time of probation, novices can be employed for a short time outside the Novitiate, provided they follow the principal exercises, especially those wherein the Rules are explained. Likewise an absence of fifteen days or even a month, with the permission of the local Superior, need cause no anxiety about the validity of one's profession.

Rising and Meditation I cannot exhort strongly enough all our religious, especially our priests, to be faithful to rising and to meditation in common, because on these acts depend the blessings of Heaven, perseverance in one's vocation, and the continued existence of an establishment.

Notwithstanding the prohibition contained in my last letter, I authorize the purchase of class materials outside the Mother House as long as there is no supply in the Provincial Houses, and on condition that no innovations be introduced.

Permission for publications It may be useful to recall here that religious should have nothing printed without the permission of their Superior and of the Ordinary.

Month of St. Joseph I shall not close without recommending the devotion of the month of St. Joseph, which is about to begin. It is during these days consecrated in a more special way to the honor of our glorious Patron that we should establish and develop his Association, and ask him to obtain the vocations necessary for the good work confided to us. Lastly, we should beg him for the just settlement of our law-suit, when it comes up for its final hearing at Laval.

For this last intention, until March 19th, instead of reciting the Matins and Lauds of the Little Office, I would have you perform the exercises in honor of the Seven Joys and Seven Sorrows of St. Joseph, as found in the Directory. To this you will add one Communion, and one Way of the Cross, taking care to recite with more than ordinary fervor the prayer "I address myself to thee, O Saint Joseph, etc.," which follows the morning meditation.

I would be greatly pleased to know that in our houses the Way of the Cross is made regularly on Friday or Sunday either by each one in private or even in common.

The Superior General,
Moreau

J. M. J.

No. 94

Notre Dame de Sainte-Croix
April 13, 1858

DEAR FATHERS AND BROTHERS :

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

*New edition of
the Constitutions*

At last, I can put into your hands the Constitutions which you have asked for so often and awaited so long, but which circumstances independent of my will have prevented me from sending you sooner. To them I have appended a table of contents, as well as the Rules which are but a further elaboration and application of the Constitutions. It is sufficient to say that this new edition of the Rules became necessary, not only because the previous one was exhausted, but also because the Constitutions which the Holy See deigned to approve at the same time that it approved our Congregation demanded this revision. Consequently, I set to work immediately upon my return from America and have constantly devoted to this task the greater part of my time.

You would have received these Constitutions and Rules sooner, had I not feared to compromise the success of my efforts by too great haste, and had I not wished, before finishing the work, to cull from the experience of the past the lessons which it offered me. Here I think it well to explain all the different modifications and changes which have been introduced into these Rules from the time of the first draft in 1838 up to this last revision. I am well aware that oftentimes surprise was expressed on this score and sometimes even complaints. And yet, what was more simple and more natural?

If I could have foreseen the development of the Congregation of Holy Cross from the outset, I could then have regulated and coordinated everything in advance. If such were the case, however, the Congregation would have been a merely human combination and not the work of Divine Providence. The fact of the matter is that it began

and developed in a manner so mysterious, that I can claim for myself neither credit for its foundation nor m  rit for its progress. Therein lies the indubitable proof that God alone is the Founder of this Congregation, since, according to St. Augustine, when we cannot find the cause of a good work, we must recognize that the Lord is its beginning and author. In the light of this truth, I had either to follow the designs of Providence by modifying our Rules according as God's plan unfolded before our eyes, or wait, as did St. Vincent de Paul, to give them to you in my declining years. By adopting this latter plan, however, I would have left all the scattered members of the family of Holy Cross without rules or directions. I would have had to give up the idea of establishing uniformity of administration in all the houses of the Congregation, and to live in constant fear of being surprised by death before putting the finishing touches on this extremely important part of my work. I would also add that my drawing up and promulgating these Rules according as the need arose has already prepared you to accept and put into practice whatever changes the future might demand, because their principles remain always unchanged.

In sending you these Rules, dear Fathers and Brothers, I regret that I cannot make them more authoritative by vesting them with the sanction of the General Chapter. Nevertheless I am convinced that the General Chapter will accept them with gratitude, while at the same time reserving to itself the right to make such changes and additions as the spirit of God will inspire. Besides, to secure the approbation of the General Chapter, I would have been obliged to defer the publication of these Rules until its next session. This would have entailed too long a delay, since the Chapter will not be held until 1860. Besides, not to mention my fear of not having then the full use of my sight, which is failing so rapidly, I am convinced that it was necessary to complete this revision, first, because the last edition was exhausted, and secondly, because on the occasion of my visit to Canada and the United States repeated requests were made for the Rules in English and German for the postulants and novices who speak only these languages. Hence, since I could no longer postpone this undertaking without retarding receptions of the habit and professions, was it not my duty to harmonize this new edition with the Constitutions? These are the considerations which induced me to re-edit the Rules with the changes necessitated by the canonical approbation of our Congregation. To make this edition more exact, I thought it well to submit it for the approval of M. l'Abb   Lottin, and afterwards to ask for the *Imprimatur* of our Bishop, who

is always so kind and devoted to the Congregation of Holy Cross. This *Imprimatur*, besides, is required by Canon Law.

Yet, notwithstanding all my care in this revision, I am far from presenting it to you as perfect. This work always remains liable to new changes according as experience will prove their usefulness. For this reason, I have reserved the right to make at our annual retreats, and especially at the General Chapter, any interpretations which may be deemed advisable and I shall willingly accept any and all modifications which may be recognized as useful or necessary. But, dear Fathers and Brothers, I offer you this revision, such as it is, as my last and most important task. I present it to you with the heart of a father and a friend, trusting that you will receive it with your customary docility, and that it will be the source of the blessing of God on the Congregation in general and on all the individual members.

I have nought to do now, dear Fathers and Brothers, but to lift my eyes and hands to the Sovereign Lawgiver, to beg Him to accept these Rules, and to bless these Constitutions which have been drawn up for His glory, and to beseech you to practice them in letter and in spirit, with unflagging and ardent zeal, and with an enthusiasm born of lively faith and tender piety. You will recognize that the Constitutions are worthy of all your veneration if you but consider the holy source whence they have come and the august authority which has sanctioned them. The Rules, although coming from the hand of only a simple priest, will also merit your fidelity and respect, if you but consider that they are the fruit of long experience, the substance of the evangelical counsels, as well as of the writings of the great masters of the spiritual life and of the principles of conduct handed down by the holiest of Founders to their disciples. You will, then, respect both the Constitutions and the Rules, but in different degrees. You will regard them as the sole rule of your duties. You will speak of them only with that honor and reverence which are their due. You will take this book and read and re-read it repeatedly. You will find in it food for study and meditation. You will devour it as the Angel of the Apocalypse recommended the Beloved Disciple to do in regard to another book, and if at first you taste some bitterness, you will afterwards find therein a savor like unto the sweetness of honey.

You will do more than simply respect your Constitutions and Rules. You will learn them by heart, and each Superior or Rector will see that you know them, especially those dealing with your obedience. You will

love them as a light which protects your virtue, a support which steadies your steps, a torch which lights up your path, a bond uniting you all in a common obedience to one same Superior. You will see in your Rules the certain expression of the Divine Will in your regard, the surest and easiest means of atoning for your faults and attaining the perfection of your sublime calling.

In this way, like other religious—whom you will never fail to esteem better than yourselves—you will have your own particular form and character, and, so to speak, the special features which distinguish you as Salvatorists and Josephites of Holy Cross. But in observing your Constitutions you will not limit yourselves to the bare letter. Be faithful to their spirit. This spirit means being set off from the world in which you live, separating yourselves from the company of worldings, keeping yourselves chaste, obedient, and detached from earthly things. It demands vigilance over your senses, the spirit of recollection and the presence of God, fidelity to your work inspired by supernatural motives and executed with purity of intention and love of the Divine Master who has promised a reward to the faithful servant. In this way you will live in that atmosphere of self-denial which implies a continual death to self-will, to the flesh and its lustful appetites, to pride and its suggestions, to cupidity and self-seeking. Your life will be hidden in God with Jesus Christ who has promised to this heroic renunciation a hundred-fold in this world and life eternal in the next.

Dubignon legacy Faithful to my consoling practice of informing you of my principal worries—a habit which has hitherto done me much good—I shall not close without giving you news of the lawsuit filed against me as a result of the Dubignon legacy. Although this is my own personal affair, nevertheless what concerns me interests all of you too closely not to preoccupy your hearts and minds. I put my case in the hands of Lamothe, an extremely capable lawyer at Laval. There were two verdicts rendered by the unbiased and enlightened court of first instance at Laval. The first exonerated me from the odious accusation of having fabricated the will, the second, from having ingratiated myself into the good will of the testatrix. The question of a supposed trust fund, which had been advanced as a third and last resort by my adversaries, was also settled in my favor, thanks to the skill of M. Bethmont, lawyer and former president of the bar of Paris, who undertook the defense of my cause and pleaded it admirably. As for the tribunal before which this learned lawyer pleaded, it appeared to me

that no serious difficulty would arise, since the deceased had, in a will written in her own hand, manifested the solemn expression of her last desires, namely, that she bequeathed to me personally all her property, and that she did not obligate me in any way to devote it to any specified work of charity.¹ Notwithstanding this decision, handed down after long investigation by magistrates better placed than anyone else to appreciate the real import and value of the testimony given before the court, it is possible that the case may be appealed to the Imperial Court at Angers. In view of this, I cannot, until further orders, regard myself as undisputed proprietor of the legacy and I must be prepared for new vexations.

In spite of all this, we have every reason to thank God for His conduct toward me in this painful situation. Here I am not thinking so much of the outcome of the suit which has thus far been in my favor, but rather of the fact that the testimony adduced on both sides has not occasioned any scandal for religion nor injured the good name which is so indispensable for your Superior General. Should, however, anyone be astonished at seeing me engaged in such a law-suit, I reply in the words of St. Vincent de Paul, "I grieve deeply to go counter to the counsel of our Lord, who does not wish His followers to plead in courts. If I have done this, it is because I could not in conscience renounce property which I had so legitimately acquired." I can add further that I determined to fight this case only because venerable prelates and a Prince of the Church assured me that I could not refuse the legacy of Mlle. Dubignon, without showing weakness and betraying the pious intentions of the deceased.

*Vicariate of
New Orleans*

Since the Superior of our houses at New Orleans, in his capacity as Vicar, cannot have the assistance of a regular Council until the arrival of a new group of Religious, he will have an understanding with the Archbishop on all such administrative problems as cannot be delayed to await my decision. He will take care, however, not to decide alone those matters which, according to our Rules and Constitutions, must be put to a vote. His Lordship will be asked to appoint an extraordinary confessor for our Brothers, and in agreement with the venerable Archbishop Father Sheil will safeguard the interests of the Congregation in the foundations which M. Raymond has confided or will confide to our Religious.

¹ In other words, I was free to make any use whatsoever of this legacy without being guilty of injustice before God or man, since I would not thereby be violating the rights of any third party.—Note in the original.

Bookkeeping I am happy to announce to you, dear Fathers and Brothers, that at last our new system of bookkeeping is functioning at the Mother House. The better to teach you how to conform your administration to ours, I have decided to gather all the Salvatorists and Josephites of France at Notre-Dame de Sainte-Croix around August 10th. You will not fail to answer this call, and no one should be absent from his house in the interval between this date and the beginning of our vacation. If the local authorities have decided to postpone the end of your classes until after the tenth of August, you will have an understanding with them so as to obtain, in my name, permission to leave at the time stated, unless you should have to resume classes sooner.

Devotion to St. Joseph I shall not close without congratulating those who have been so zealous in honoring St. Joseph during the month consecrated to him, and in establishing or developing his Association. I owe these congratulations especially to our houses at Maulévrier, St. Florent-le-Vieil, Grez-en-Bouère, Parçay, Tréport, and particularly Philippeville (Algeria). At this last place, with the admirable assistance of their excellent pastor and the local authorities, the Brothers celebrated our holy Patron's feast with unusual devotion and solemnity. I would be unjust toward our dear students if I did not likewise express the same gratitude to them. I owe, moreover, no small thanks to the Promoters of the Association. Among these, one of our rhetoricians, Charles Gazeau, distinguished himself by truly praiseworthy zeal.

Jubilee All our students, even those who have not yet made their First Communion, "gained their Jubilee," as we say in the simplicity of popular language, after making their Easter Duty. What achievement is more enviable than the possession of Heaven, which is begun here below in the joy and peace of a good conscience? Oh, how touching was the spectacle presented by these dear students on Holy Thursday and Easter, when they approached the Holy Table! Were you not happy at that moment, students of Notre-Dame de Sainte-Croix? Do you not feel within yourselves, in the depths of your hearts, a satisfaction a thousand times more pleasurable than that afforded by the world and its false pleasures? May you keep this remembrance forever and preserve it as a precious treasure. Would you change these heavenly joys for those frivolous pleasures which leave only remorse and bitterness? But be on your guard. The Jubilee is over, but your time of trial is not ended. You have taken advantage of the Jubilee

graces, but your duties are not yet all accomplished. In fact, they have become more numerous for all of us who have had the same happiness, for of those to whom much has been given, much will be asked. Let us, then, act in such a way that after adjusting our accounts with God and our conscience, after paying our debts to His Justice, we may avoid, not all sin (for this is impossible to man), but at least all grievous faults, all sinful habits and all scandal. To that end let us be more recollected in prayer, more watchful over our senses, more devoted to work, and more faithful in frequenting the Sacraments.

Dispensations from vows In conclusion I wish to remind you, dear Fathers and Brothers, that no bishop can dispense from our vows since, according to Article 97 of our Constitutions, this power is reserved to the Holy See and to the Superior General.

I recommend particularly to your prayers our Dacca mission, whose needs are immense. I have been asked to recommend for the position of Vicar Apostolic the religious who in my opinion should be elevated to the episcopate. All will recite for this intention the *Veni Creator* for eight days. In addition, in order to thank God for the graces He has showered upon us, through the intercession of the Blessed Virgin Mary and St. Joseph, each member will say once the *Te Deum*, the *Magnificat*, and the hymn *Te Joseph, celebrent*.

This Circular Letter shall be read in its entirety at the chapter or spiritual reading which follows its reception, and afterwards preserved in the archives of each house. It should be translated into English and German for our houses in America.

Given under our signature, the counter-signature of our Secretary General, and the seal of our Congregation, the day, month, and year as above.

B. Moreau,
Superior General

P.S. I call your attention to the enclosed list of those railroads on which we enjoy half-fare, provided the Religious traveling shows his Letter of Obedience.

J. M. J.

No. 95

Notre-Dame de Sainte-Croix

May 19, 1858

MY DEAR SONS IN JESUS CHRIST:

Various Counsels I have learned that there are still some teaching Brothers in the communal schools who, instead of leaving the question of their monthly dues to the regular Collectors, take this duty upon themselves and discharge it in an unsatisfactory manner. Consequently, I feel it my duty to forbid our Brother Directors of communal schools, under any pretext whatsoever, to continue this practice, which gives them a bad name with the parents of their pupils. Besides, this task pertains exclusively to the Collectors.

I likewise forbid the admission of boarding students wherever there are not at least three Brothers. Those Religious who now have boarders against this prescription must put an end to this abuse at the end of the present school-year.

I recommend to Directors special vigilance in seeing that their subjects do not go out alone, that they make their spiritual exercises, and that they avoid even the least suspicion of particular friendships with the children. Superiors shall send their subjects to the Mother House immediately after the distribution of prizes at the end of the year.

Affectionately and devotedly yours,

MOREAU

J. M. J.

No. 96

Solitude du Sauveur

June 16, 1858

DEAR FATHERS AND BROTHERS:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

Thanks for feast day greetings It is with a heart full of shame and regret that I reply to all the expressions of kindness and affection which your charity inspired you to send me on my feast day. The simple remembrance of what my holy Patron was and what I have been up to the present in the Congregation of Holy Cross fills me with confusion. My conscience cries out, in fact, that for these last twenty-two years I have not ceased to be more or less of an obstacle to the grace which should have flowed into your souls through my ministry. If I heeded only this inner voice, I would write to His Holiness this very day and, with an earnestness inspired by the conviction of my wretchedness, would lay the burden of my generalship at his feet.

On the other hand, another voice tells me that by such an action I would occasion you anxiety and demoralize your spirit of generous service. It is this which keeps me at the perilous post where Divine providence has placed me, and prevents me from yielding to the sadness which threatens to overwhelm me in the solitude whence I write these lines. Have pity on my shortcomings, dear Fathers and well-beloved Brothers, and ask our Lord to give me the qualities I lack so that I may govern the Congregation according to the fulness of my desires.

Religious formation Ask Him, particularly, that before His justice summons me to give an account of my administration, His mercy may grant me the grace to provide a more perfect religious formation to those whom He sends to us. For, when I look out from the heart of this retreat over the distant lands where zeal has led you and keeps you so courageously, I regret that I have been unable to keep you a little while longer at the Mother House, before exposing you to all the dangers of a world where so much bad example entices to evil,

where so many false principles echo in your ears, and where the wicked spirit already finds so much unconscious acquiescence in your poor hearts. Oh, what a misfortune to risk one's self-vigilance, reflection, and modesty, which is the fruit of solitude. Going out into the world without this habit is like marching unarmed against the enemy, and foolhardily risking a one-sided battle where defeat is inevitable. This explains why between our annual retreats there are so many failures and defeats.

Annual retreat Be eager, then, dear Fathers and well-beloved Brothers, to come and renew your zeal in the annual retreat which you will make whenever obedience calls. Try to make this retreat as soon as vacation begins. In its shadows let us love to hide ourselves for a few days from the eyes of the world. Let us cherish the silence which marks those on retreat and love the sacred walls of this solitude where we spent such quiet days, and which now shelter us from the main attacks of the enemy.

Love of prayer To the love of retreat let us join a love of prayer, for without prayer even the most charming solitude is as a land without water, producing only briars and thorns. But a desert watered by prayer grows and flourishes, takes on an air of joy and is adorned with delicious fruits, because it draws down the blessings of Heaven on those who dwell there. In fact, it is in order to pray better that we, like the Apostles in the Cenacle, gather together at this time under the protection of Mary. It was, moreover, to teach us how to pray, to thus form within us a new heart, that Providence gave us the period of the novitiate. Since that happy time, if you have been faithful to your Rules, prayer should be the beginning and the end of your studies. It should awake with you and take its place at your bedside. It should accompany you even in your recreations and perfume all your occupations as with a divine balm. This is why you were given the admirable book of the Little Office of the Blessed Virgin, or the Breviary, at the reception of the habit. From it we are to pray several times a day and it is to rest at our side in the tomb, as if still to pray in our stead when our mouths are closed in death and no longer opened to sing the praises of God. Directors and Superiors should see to it, then, that each religious makes his meditation daily at least during the allotted time, because meditation is the prayer par excellence where God speaks to our heart, and our heart speaks to Him without words. Without meditation no one will ever be a good religious.

Spirit of study Yet we shall accomplish very imperfectly the designs of Providence on each of us, if to the love of retirement and prayer, we do not apply ourselves at the same time, as did St. Basil, to cultivating our intellects and enriching our minds with the knowledge proper to our state and acquired for the honor of our Congregation. How many things we have to learn! We have only to recall the duties of the priest or the teacher to understand how frightful would be our responsibility to religion, parents, and ourselves were we to neglect to acquire or preserve the knowledge proper to our vocation. Let us make good use of all our leisure time, so as to increase the fund of information which will make us more useful to the Congregation and build up the reputation of its members. Above all, let us not only study, but let us also observe the liturgy and ceremonies of the Church, the rubrics, and sacred chant, and let us be faithful to our Rules and Constitutions. Such, moreover, is the example given us by the great Doctor whose name I have the honor to bear. May we all imitate him as well as we can, each one within the limits of his obedience.

Perseverance God grant that in the world we may not belie the good opinion formed of us during our novitiate or during the annual retreat. May we be ever faithful to our promises and always mindful of the holiness of our vocation. May no one fall into that serious error, but all too common among us, of believing that there are two rules of conduct for the religious of Holy Cross, the one more rigid for the novitiate and the Mother House, the other more elastic for the time we spend outside these houses when engaged in the active life. On the contrary, let us show ourselves such as we were, or, at least, should have been, in the quiet of solitude: humble, devoted to the Rule, mortified, innocent, and occupied with study and prayer when we have not other duties to perform.

Since, however, our sad experience with the inconstancy of our hearts prevents us from trusting in even our better resolutions, let us go to Him who holds in His hands the will of man. Let us ask Him to establish and confirm us in well-doing, to proportion His grace to our needs and weaknesses. In a word, let us beg Him to bring us out of the combat against the enemy of our salvation with an increase of virtue and merits, rather than as cowards who have yielded to temptation and thus dishonored the habit we wear.

Various counsels In conclusion, I beg all Superiors and Directors to take my *Pedagogy* and the Rules for spiritual reading from now until the next retreat, to re-establish or maintain silence in the times and the places exacted by the Rules, never to allow novices or postulants to go out alone, and especially never to tolerate under any pretext the least familiarity with the students. Furthermore, they should see to it that no teacher receives or sends away a student without their permission, and that no one who has struck a pupil escape the penances mentioned in the Rule on chapter.

Lastly, I recommend to your prayers, the soul of Brother Cyprian, professed, who was already dying when I visited Notre-Dame-du-Lac. He passed away at four A.M. on May 15th, after receiving the Sacraments of Penance, Holy Eucharist, and Extreme Unction. He was, his Superior writes, an excellent religious, a true model of simple obedience and generosity, who suffered cruelly for eight months, but always with admirable patience. May his example encourage those who survive him in the Congregation to obey without argument and without discouragement.

The present Circular Letter shall be read in its entirety at the chapter or the spiritual reading which follows its reception, and then preserved in the archives of each house after being translated into English and German for our houses in America.

Given at Le Mans under our signature, the counter-signature of our Secretary General, and the seal of our Congregation, the day, month, and year as above.

The Superior General
B. Moreau

By order:
The Secretary General
Lamy

P.S. I wish to remind all who correspond with the Mother House that they must always stamp their letters, otherwise they will not be accepted.

I have not continued my Visits since my return from America because unforeseen events have kept me at the Mother House.

Those who have no opportunity to procure copies of the Rules and Constitutions at Notre-Dame de Sainte-Croix will receive them either during the annual retreat or by mail.

J. M. J.

No. 97

Notre-Dame de Sainte-Croix
June 29, 1858

DEAR FATHERS AND WELL-BELOVED BROTHERS:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

Various counsels Once more I forbid our religious to do any travelling during the vacation except for the journey to Notre-Dame de Sainte-Croix for the retreat. This retreat, however, will be attended only by the Superiors and Stewards of Maulévrier, Sainte-Croix, and Paris. The remainder of the personnel of Maulévrier and Paris will make their retreat in these houses at a time to be fixed later.

All Superiors and Directors of houses will bring to the Mother House: 1) the ground plans and building plans of their houses; 2) their accounts and all other records and documents which explain their accounts.

Lastly, I again recommend that no one depart from the rule on food and clothing without permission; that no one should carry on correspondence except in conformity with the Rules, with the knowledge of his Superior, and never uselessly; and that envelopes be used only when writing to persons deserving of special respect.

This present Circular Letter shall be read in its entirety at the chapter or spiritual reading following its reception, and then preserved in the archives of each house after being translated into English and German for our houses in America.

Given under our signature, the counter-signature of our General Secretary, and the seal of our Congregation, the day, month, and year as above.

The Superior General
B. MOREAU

By order:
The Secretary General
LAMY

J. M. J.

No. 98

Notre-Dame de Sainte-Croix
July 6, 1858

DEAR FATHERS AND WELL-BELOVED BROTHERS :

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

We have still another terrible lesson for those who disregard my repeated prohibition against swimming in rivers. The sad news which you are about to read was a tremendous shock, which struck at my very heart. As I transmit this news to you my sorrow is too deep for me to say anything except to beg of you to be obedient, to meditate on this terrible lesson, and to pray for the poor deceased.

Morannes, July 4, 1858

VERY REVEREND FATHER:

The thought of the deep sorrow which has been caused you by the sad accident which all of us deplore, prompts me to write in order to console, if possible, your affectionate heart as Superior and Father! We had supper together and spent such a pleasant evening. It was, alas, for the last time.

That same evening he went to Saint-Denis and spent Thursday with Brother Lucius. Between two and three o'clock in the afternoon (they had eaten dinner at eleven), they went swimming without, perhaps, taking all the precautions demanded by prudence.

Brother Euty chius, either because of a dizzy spell or a stroke, let go of the boat on which both were hanging and went down. He came up two or three times and once clapped his hands, doubtless to signal for help. Poor Brother Lucius, who does not know how to swim, risked his own life to save him, but his efforts were fruitless. Brother Euty chius went down for the last time, and his body was not recovered until eight-thirty in the evening.

Consequently, the suffrages prescribed by the Rule will be acquitted, and I again renew, in the name of Jesus Christ and in virtue of holy obedience, my prohibition against swimming in rivers.

This present Circular Letter shall be read in its entirety at the chapter or spiritual reading following its reception, and then kept in the archives of each house.

Given at Le Mans, under our signature, the counter-signature of our General Secretary, and the seal of the Congregation, the day, month, and year as above.

The Superior General
MOREAU

By order: For the Secretary General
BRO. MARIE-AUGUSTE

J. M. J.

No. 99

Notre-Dame de Sainte-Croix
September 1, 1858

Various counsels I have felt it my duty, my dear Brothers, to send you a new sheet which you will place in your Directory at the page marked and in place of the preceding one.

I take this occasion to remind you once more of the Rule on meals and diet, especially as regards breakfast and the three meals. Also bear in mind that all useless correspondence and unauthorized trips are contrary both to the vow of poverty and to good order.

In recommending myself to your prayers, do not take it amiss that I again counsel you to renew your vows at each Holy Communion, and even to recite during your thanksgiving the hymn which is usually sung at the renewal of vows.

I wish you union with God through Jesus Christ, peace with your fellow-religious, and fidelity to your rules on Pedagogy in your relations with the students.

Your very devoted and affectionate servant
and father in Jesus Christ,

MOREAU

J. M. J.

No. 100

Notre-Dame de Sainte-Croix
September 8, 1858

MY DEAR BROTHERS AND SISTERS :

Epidemic at I have still another death to announce to you: that
New Orleans of Sr. Mary of St. Anne, professed, who died at
New Orleans on August 12th of yellow fever. An
epidemic of this disease broke out a month ago and is now raging with
frightening fury. For many years no one had experienced such pro-
longed and death-laden heat as during this last summer. The air we
breathed, said one letter, was like hot lead.

Hence, let us pray for the great number of dead and dying, and
especially for the repose of the soul which I have just recommended to
you, for the complete cure of dear Father Sheil, and for the recovery
of three Sisters who are ill. At the same time let us redouble our
fervor in the service of Him who holds our lives in His hands.

You know, dear Brothers and Sisters, how affectionately devoted
I am to you in our Lord.

MOREAU

J. M. J.

No. 101

Notre-Dame de Sainte-Croix
September 27, 1858

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

The scourge which is taking seventy lives a day at New Orleans has just claimed another victim from the ranks of the Marianites. Sr. Mary of St. John the Evangelist, an excellent novice, who came to us from Ireland, died at the Orphanage on August 29th, after receiving all the Sacraments and leaving for the Community a heritage of edifying example.

The courageous Superioress, Mother Mary of the Passion, who has so often and for so long given proof of her generosity in braving this cruel epidemic, writes me that seven other Sisters have fallen sick, but that they are now on the road to recovery. Father Sheil is also improving gradually.

Prayers for New Orleans Let us pray, not only for the soul of the dear deceased, but also for the complete recovery of the other Sisters, and for protection against this dreadful scourge for those who have not as yet been stricken. Let us likewise be mindful of so many of the dead and dying who are sorely in need of the help of religion. Can we refuse them this proof of interest and affection? Let us, Salvatorists and Josephites, who have not had to face their painful trials, pray also for those of our brethren who are wearing themselves out in foreign lands in a life of endless sacrifice.

Departure for Bengal I take this occasion to ask your prayers for Fathers Dufal, Fourmond, and Maniel, who are leaving for Dacca.

Receive, my dear sons and daughters in Jesus Christ, the assurance of my devoted affection in J.M.J.

MOREAU

J. M. J.

No. 102

Notre-Dame de Sainte-Croix
October 14, 1858

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

*Deaths at
New Orleans* The destructive scourge of yellow fever has once again brought mourning to our New Orleans community, which has been subjected to so many trials since its foundation. The excellent Mistress of Marianite Novices, good and generous Sr. Mary of St. Patrick, died on September 13th, at the age of 28 fortified by all the consolations of religion, accompanied by the sorrow and esteem, or rather the veneration of her companions.

Two days later, the good Father Superior had the sorrow of losing another religious, a Brother baker, aged 25. The letter in which Mother Mary of the Passion gives me this news shows signs of deepest desolation in this house.

Let us plead with heaven by prayers of reparation, not only for these dear deceased but still more for the survivors, in order that He "who wounds and heals" may restore health to the sick and preserve from the epidemic those who have not yet been gripped in its deadly clutch. For this twofold intention, each one will offer a Communion or celebrate a Mass, and will make the Way of the Cross.

Pending the appointment of a new Mistress of Novices by the Father Superior, in agreement with the Council, Mother Mary of the Passion will fill this office temporarily. I hope that the good Superior can get into a more healthful climate, and go for a rest to Opelousa.

Believe me, more than ever, my dear sons and daughters in Jesus Christ,

Devotedly yours,
MOREAU

PROVINCES OR VICARIATES
of the
CONGREGATION OF HOLY CROSS

<i>Provinces</i>	<i>Dioceses</i>	<i>Vicars</i>
Dacca.....	Dacca.....	Fr. Vérité
		Fr. Dufal, pro-Vicar
La Souterraine.....	Limoges.....	Rev. Fr. Galmard, pro-Vicar
	{ Bayeux	
	{ Blois	
	{ Bornes	
	{ Cracow	
Le Mans.....	{ Evreux	
	{ Le Mans	
	{ S. Brieuc	
	{ Séez	
	{ Tours	
Maulévrier.....	Angers.....	Fr. Chappé
Notre-Dame du Lac.....	Indiana.....	Fr. Sorin
New Orleans.....	Louisiana.....	Fr. Sheil
	{ Chartres	
	{ Paris.....	Fr. Champeau
Paris.....	{ Rouen	
	{ Versailles	
	{ Africa	
Rome.....	Italy.....	Fr. Drouelle
S. Laurent.....	Canada.....	Fr. Rézé

The accounts of the houses in the Province of Le Mans should be sent to the Mother House.

J. M. J.

No. 103

Notre-Dame de Sainte-Croix
October 20, 1858

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

The hand of God continues to rest heavily on our Brothers and Sisters in New Orleans. After the deaths which I have announced to you almost one after the other, His arm is still extended over us. It is unfortunately true that in those parts yellow fever breaks out with frightening regularity, and for the last three months the news I have received has been desolating. You may already have suspected that death has claimed another victim from our ranks. It is Brother Charles, a novice for the past eleven months, who fell asleep in the Lord on September 16th, at the age of twenty-five, after receiving the Sacraments of Penance, Holy Eucharist, and Extreme Unction. His funeral was held the next day, September 17th.

You are aware of your duties on this sad occasion. Acquit them with that promptness and compassionate tenderness which are due to the members of the same family, for such are the bonds which unite us in Jesus Christ. In this way we can assuage the wound which has been inflicted on one part of our religious body. Who knows but that our prayers may not heal it entirely? At least, the good Superior who has sent me this news reassures me somewhat, adding that he intends to secure for our Brothers a summer house at the seashore.

Appeal for If any feel themselves called to devote their lives to
New Orleans the poor orphans of New Orleans where, notwithstanding all these trials, our Congregation has such a beautiful future, I would ask them to notify me of their desires in the course of the year. . . .¹

Correspondence In conclusion, and with a view to economy, I recommend that the accounts be not mailed in envelopes but that the address be written on the back of page two. I also ask you to use envelopes only when writing to Superiors, and to leave in your letters a margin in which I can write my answer when I am unable to send a special reply.

Receive, my dear sons and daughters in Jesus Christ, the assurance of my devoted affection.

MOREAU

¹ This present translation omits here a paragraph of the original in which attention was called to certain typographical errors in the French edition of the Directory.—Translator's note.

J. M. J.

No. 104

Thymadeuc
January 2, 1859

DEAR FATHERS AND WELL-BELOVED BROTHERS:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph, be always with you.

Regular Visit It is with a heart still full of the sweet memories of my trip to Canada, Notre-Dame-du-Lac, St. Mary's, Chicago, and Philadelphia that, after thanking you for your New Year's greetings, I take advantage of my retreat at Thymadeuc to write to you and announce the resumption of the General Visit. Perhaps you have been surprised at its being interrupted for so long, but I have been unable to continue it since my return to France. To make it more successful, it was necessary first of all to provide more effective administration for the individual establishments and to regularize the accounting system of the Mother House, conformably to the Constitutions which the Holy See has deigned to give us, and according to the prescriptions of my Circular Letter of February 1, 1857. It was necessary also to train stewards according to the new system, to draw up models for keeping the entries in a uniform manner and to accompany them with the instructions necessary to make them understood. Besides, it was imperative to revise our Rules and Directory, so as to harmonize them with our Constitutions. Then, too, as the first edition of my *Meditations* was exhausted, a second became necessary, because I insist that it be used exclusively as being the only one adapted to our Congregation. Finally, there was the work of getting the bookkeepers to change their old method and to follow the new, since I required that all accounts should follow the new system beginning on January 1, 1858. Now all this took no less than thirteen months, and I fear that I shall still find some of our houses backward in this regard.

Lawsuit of Laval I need not add that, on my return from America, I found a lawsuit pending in the Court of Laval, which was not decided until last March. An appeal has been made to the Court of Angers against this verdict which was entirely in my favor,

but the new trial will begin only on next February 22nd. Assuredly, on my return to France this was not the least of my cares. It alone would have sufficed to keep me at Notre-Dame de Sainte-Croix because advantage had already been taken of my absence during the first proceedings in order to calumniate me by spreading the report that I had disappeared in fear because of the legacy left me. Thanks to Divine Providence, the scandal which some wished to cause on this occasion did not occur, for good testimony was given to both my conduct and my character. It is enough to tell you, dear Fathers and well-beloved Brothers, that the intentions of the will of Mlle. Dubignon were then respected. Nevertheless I am not yet the uncontested proprietor of her property, since a new lawsuit has been filed. This is all the more important because it will help clarify our jurisprudence and thus can have either the most dangerous or the most advantageous consequences. Pray, then, that justice be done, and particularly that God's holy will be accomplished. This is the chief intention of my prayers, although, of course, I do not forget the beloved family of which I have become the spiritual Father. For is there anything in the world dearer to me than Holy Cross? It is the object of all my desires and my solicitude day and night.

This prompts me to send you from the depths of my retreat certain recommendations which are intended to establish among us that greater spirit of harmony and cordial understanding without which we would be unable to measure up to the confidence of the Holy See or to assist in the salvation of souls.

Authority in

the Congregation

In the first place, it is important to have clear ideas on hierarchical power in the government of the Congregation, if we are to avoid disorder and confusion among subordinate authorities. Now there are three kinds of power in our Congregation: that of jurisdiction, that of domination, and that which results from the vows.

*Power of
jurisdiction*

The first is a spiritual power derived from the keys of the Church. It acts directly on souls by binding and loosing consciences. Such is the power mentioned in article eighteen of our Constitutions. It comes from Jesus Christ Himself, is transmitted through the Sovereign Pontiff to the bishops and by them to simple priests, unless as is ordinarily the case with Regulars, it is the good pleasure of the Pope to communicate it directly. Now this

power, which the Superior General has received from the Pope, and which constitutes in him ordinary jurisdiction, is transmitted by the same Superior General to all the Salvatorists for the religious of our Congregation. No one, however, may ever exercise this power over outsiders or over the Marianites. To hear the confessions of the faithful it is necessary to apply to the Ordinary and to obtain special faculties in each diocese, under pain of censure and nullity of the absolution. Again, for me to be able to permit our priests to hear the confessions of the religious in all our houses, it is required that, conformably to Article 18, they be already approved by the Ordinary of their place of residence. This approbation usually follows upon the examination undergone for advancement to the priesthood.

Power of domination The power of domination consists in the right of every Superior to command his inferiors and to employ them as he deems just within the limits of the Constitutions and Rules. This right is enjoyed by all Salvatorists and Josephites who have any authority as Superiors or Directors. Without it they would be unable to govern the establishments entrusted to them, for there would be no authority in the Superiors and no corresponding obedience in their subordinates. Thus, we readily recognize power in all those upon whom superiority has been regularly conferred, from the General of the Congregation down to the least Superior who has religious under his direction.¹

Hierarchy of authority Up to the present, however, you have been so accustomed to address yourselves to me for almost everything, that it is now imperative for us to respect the rights of the different authorities. In other words, in each Vicariate or Province you will have recourse to the Vicar or the Provincial, who in turn will correspond with the Superior General. Hence it is that particular Stewards or Superiors who have no special Stewards are obliged to address to the Provincial at the end of each semester of the year a general summary of receipts and expenses since January 1, 1858. This summary must be approved by the Provincial and sent by him to the General Steward, conformably to Articles 71, 82, and 93 of the Con-

¹ Provincials and local Superiors should bear in mind that they have no authority to give obediences to the Marianites or to transfer them from one place to another. Until such time as the S. Congregation of Propaganda approves their Constitutions, this power belongs to their Superior General or Provincial in agreement with the Ordinary.—Note in the original.

stitutions. All should remember that the particular and detailed accounts of each house as well as its budgets must be received and approved by the Provincial Chapter. For this reason, I shall await these general accounts before I visit the Provincial Houses. To facilitate this work, I hereby make use of the freedom accorded me by Article 87 and until further orders, I exempt from the approbation of the Provincial Chapter the accounts of 1858. I hope that each one will fall in line in this matter for the new year, and I ask you to apply to Brother Gregory for models and any explanations which you may need.

*Correspondence with
the Superior General*

I have made it plain, dear Fathers and well-beloved Brothers, that you must no longer correspond with me, either on New Year's on my feast day, or for any spiritual or temporal matter unless you are Vicars or Provincials. I except the case where you would not be able otherwise to find the help you need. In such cases you are entitled to have recourse to the Superior General, and I shall consider it a duty as well as a pleasure to reply. Your letters must, however, come to me by the intermediary of your Superiors, who may never read, much less hold up such correspondence under penalty of abusing your confidence and their power of domination.²

Power of religion

There is still a third power which results from profession and which I gladly call the "power of religion", because it is exercised principally toward religious. It is the right we give a person to command, promising God to obey Him in the person of the one on whom this right is conferred. From this results the power of commanding by virtue of holy obedience, as mentioned in Article III of our Constitutions. This promise so binds us in obedience to a Superior commanding within the limits of the Constitutions and Rules that we cannot fail in it without sacrilege. For if we cannot refuse obedience to him who has the power of jurisdiction and of domination, without violating justice which obliges us to render to everyone his due, we go counter to the virtue of religion by refusing submission to him to whom we have vowed obedience, since the virtue of religion requires that we accomplish every vow which has not become unlawful or morally impossible. That is why in our Congregation we cannot obtain a dis-

² Petitions dealing with administrative matters or with other problems are not to be sent directly to the Holy See. The proper procedure is to present the matter to the Superior General and, in case he refuses to consider it, to the General Chapter.—Note in the original.

pensation from our vows except from the Superior General or the Sovereign Pontiff, who alone has over the universal Church the three powers just explained, and who alone can dispense from the vow of perpetual chastity.

*Dispensations
from vows*

Take great care, then, my dear Fathers and well-beloved Brothers, not to ask your local bishops for dispensations from any of your vows; they have no power to grant them. Nor should you get the impression that it depends entirely on my own will to grant or refuse dispensations.³ To use this power conscientiously, there must be serious reasons, otherwise I myself would be guilty of great sacrilege. Hence, novices must reflect carefully before contracting these sacred engagements of which Jesus Christ has said that not all are capable, but only those to whom grace has been given from on high. If it is your happiness to belong to the number of those privileged disciples, take courage and have confidence. The Divine Master will not permit you to be tempted beyond your strength, and you will always emerge from the combat glorious and triumphant.

*Prayer and
mortification*

To this end, we must become ever more and more men of prayer and mortification. These, with vigilance, are the two conditions on which our Saviour has promised victory. This urges me to recommend here fidelity to Rules 16, 23, and 24, because I am convinced that with prayer and the spirit of penance each of us will save his soul. Without these dispositions, on the contrary, we shall lose ourselves even while striving to save others, or at the very least we shall deaden the spirit of God among us. We shall never attain our end, which is religious perfection, and we shall retard the progress of the Congregation instead of cooperating in its expansion.

Consider the lives of Jesus Christ and of the saints, our models! What fidelity to prayer and what continual mortification were theirs! "They served God", says the pious author of the Imitation, "in hunger and thirst, in cold and in nakedness, in work and in fatigue, in vigils and in fasting. . . They work by day and pass the night in long prayers". Is not all this still practiced by the fervent religious in whose midst I

³ In the 1857 edition of the Constitutions (page 40) article 97 of Constitution XVII conferred on the Superior General the power to dispense from the vows of poverty and obedience. This was distinct from the automatic cessation of these vows in case of dismissal, as mentioned in article 98 of the same Constitution.—Translator's note.

am privileged to taste the sweetness of retreat, these worthy sons of St. Bernard, these austere Trappists who eat only once a day, although they devote themselves to the most severe manual labor and consecrate the greater part of the night to chanting of the Divine Office? Oh, what fervor they show in their exercises of piety! What rigorous abstinence! What holy emulation in acquiring virtue! How scrupulously they keep their Rule! What respect they manifest for Superiors, and what submission to their least prescriptions! What is our life in comparison with theirs? At least, dear Fathers and well-beloved Brothers, let us learn to carry courageously the yoke of obedience which we have vowed, and to practice poverty such as we have promised, in our furniture, clothing, and food. Let us not neglect any of our spiritual exercises, but be faithful above all to the Sacraments and to our weekly Hour of Adoration.

Spirit of zeal Thus sustained by grace, we shall be able to work for our neighbor's salvation without endangering our own, and to devote ourselves to works of apostolic zeal without forgetting that task which should be our constant care and without which the others cannot succeed or at least will be of no avail—the work of our personal sanctification. “What will it profit a man to gain the whole world if he suffer the loss of his own soul?” asks Jesus Christ. Oh, give heed to this sacred oracle, you who so easily sacrifice piety to learning, meditation and the Little Office to study, rising in the morning to uselessly prolonged rest, silence to the mania for talking, and spiritual reading to extra classes not imposed on you by Rule. To such should we not say with the author already quoted, “that we must first of all have zeal for our own advancement before we begin to show so much for that of others”?

Practises of piety Speaking of zeal, I believe I should recommend to you, among the works of piety and charity found in our houses of education, those which exist in the institutions attached to the Mother-House, in order that we may avoid too great multiplicity and establish a certain uniformity. At Notre-Dame de Sainte-Croix I am greatly consoled to see how the months of the Holy Infancy, St. Joseph and the Blessed Virgin are practiced, I am also pleased with the organization of the three Associations, that is, of the Holy Infancy among the students under twelve years of age, the Propagation of the Faith among the others, and St. Joseph among all, without distinction

of age. Try then to do the same without adding others, and you will have done much for the sanctification of youth by spreading the spirit of prayer and the habit of Christian almsgiving.

Devotion to St. Joseph Encourage especially devotion to St. Joseph, not only because of his great sanctity, but also because of the marvelous privileges which God grants in favor of those who piously invoke him. Of these, the first is the virtue of chastity obtained through his intercession, or victory over the temptations of the flesh and the senses, to which one may have had the misfortune to succumb in past life. The second is a special assistance against the demon at the last hour and the grace of a happy death. This is why I beseech all the members of the family of Holy Cross to beg this great Patron of our Congregation to inspire in young people and in Christian families the same devotion. Recite with more fervor than ever the morning prayer: "I address myself to thee, O St. Joseph", laying particular stress on the words: "Bring to the Congregation subjects who will glorify God, and suffer not any unworthy herein". Besides, let us not forget that he is the model of those who teach youth, because he was commissioned by heaven to watch over the infancy of our Lord and to provide for His wants.

Devotion to The Holy Face It would please me to know that those of you who have a copy of the Holy Face like those distributed at Rome, pay special homage to it, as is so happily the custom in the crypt of our Conventual Church. There this image is exposed to the veneration of visitors, with a lamp burning in its honor and before it a fervent servant of God came to recite the Litany which is enclosed with this Circular. It seems to me that this practice must be very pleasing to the Saviour whose sufferings for our Redemption we too easily forget. For this same reason I recommend that everyone make the Stations of the Cross devoutly at least once a week, passing from one station to another without moral interruption. Were you to do otherwise, even though you were to pray before all the stations on the same day, you would not gain the indulgences. This is according to a decree of Pius IX. This prescription refers likewise to the beads. His Holiness has decided also that to gain the indulgences attached to the prayer before a Crucifix, "Behold me O good Jesus", one must in addition pray for the intentions of the Pope who granted this indulgence.

Suffrages for Novices There has been some surprise that the new edition of the Rules makes no mention of suffrages for deceased novices outside the house where they die. After observing that according to Chapter 7 of the Directory, p. 464, the two Masses prescribed for a professed member must be said by each establishment, as Rule 42 on Suffrages prescribes, I reply that as the novices are not yet members of the Congregation, and as deaths are multiplying in proportion to the growing number of subjects, I feared to overburden you with suffrages by imposing further obligations. The Directory, however, exhorts you to do more, and charity will inspire you to make up for what I did not feel free to prescribe in favor of these dear dead. Here I wish to recommend to your prayers three novices, two Josephites of New Orleans, Brothers John and Aloysius, and a Salvatorist of the Mother House, who fell asleep in the Lord since my last letter. At that time I spoke to you of the trials of Father Sheil, who lost seven subjects during the latest ravages of yellow fever. Thanks be to God, this devoted confrere has recovered and his tribulations have served to renew the members of his Community in the spirit of fervor and devotedness without discouraging the new vocations which have presented themselves since the cessation of the destructive scourge.

Testimonial letters His Holiness, Pius IX, decreed on January 25, 1848, as our Constitutions specify, that no Brother or ecclesiastical postulant may be admitted to the novitiate without testimonial letters from the Ordinary of his diocese of origin and from the Ordinary of any diocese where he has passed more than one year after his fifteenth birthday. This prescription must be observed under penalty, for Regulars, of privation of office and eligibility to any office as well as of active voice in chapter. I have felt it my duty, as a consequence, to address to our Vicars and Provincials model letters to be sent to the bishops of our postulants. I advise those in foreign countries, who encounter unusual difficulties in this regard, to exact at least the baptismal certificate and to request, through our Procurator General, a general dispensation from the Holy See.

General retreat To avoid the accumulation of accounts which occurred at Notre-Dame de Sainte-Croix on the occasion of the general retreat, as well as the expenses incurred by transferring so many religious, and the extreme difficulty of hearing so many directions in a few days, I hereby decree that for the future you will

gather at the Provincial Houses for the annual retreat. You should, however, first have an understanding with the Vicars or Provincials regarding the time that the accounts will be checked by the Visitors and sent to the proper authorities as indicated by the Rule. The retreats, then, will be held, as far as possible, at Notre-Dame de Sainte-Croix, Maulévrier, Paris, St. Bridget's, Souterraine, Saint-Laurent, Notre-Dame-du-Lac, even at Opelousa, although it is not a Vicariate, and at Dacca, unless the Vicars think it better not to move to those of the above-mentioned localities where they have no residence. It is for them, after all, to arrange for the retreat in the most economical manner and to the best interests of the province, just as it is their duty to indicate the time of the annual retreat and to grant extraordinary holidays or vacations in the houses subject to their authority.

You will take advantage of the next retreat to elect the delegates to the General Chapter of 1860.

Correspondence With a view to order and economy, I ask you not to use letter-head paper except for administrative purposes, nor envelopes except when writing to ecclesiastical or civil Superiors. It is necessary, moreover, to avoid increasing the postage on letters by using excessively heavy paper, as happens in America. It is also against economy to use envelopes without necessity as was done by several in returning my questionnaire on regular discipline. Instead of simply folding the sheet and writing the address on the blank side, they used envelopes and this caused extra postage to be charged at the post-office.

As the Sacred Congregation of Propaganda has asked me for an annual report on the different branches of instruction in our houses, do not fail to fill out the enclosed form and return it as soon as possible to Reverend Father Charles, the special Prefect of Studies at the Mother House. This report will likewise help to establish uniformity in our choice of text books and our method of teaching.

Text books On this occasion, I beg principals and professors to allow themselves to be guided in their study and their teaching by the Prefect of Studies. Otherwise, they would deprive their pupils of a success which obedience alone can guarantee by compensating for the experience which they do not possess themselves. I am also very desirous of seeing all our houses adopt my book of *Readings*, that on

politeness by Fr. Champeau,⁴ the useful works of Fr. Charles wherever Latin and Greek are taught, and finally the Latin-French edition of Bellarmine's Catechism, in case it is necessary to teach the diocesan catechism to externs who have not yet made their First Communion and who must make it in their parish church. To hasten the use of uniform texts I have recently decided that, from the date of this Circular, we shall no longer use in France any other sacred history than that of Eyseric, nor other grammars than those of Lhomond for Latin, and of Noël and Chapsal for French. In order to establish uniformity of method, I intend to re-edit my Pedagogy and to include therein the general plan of our studies. Before proceeding with this work, I am simply awaiting the observations which I have already solicited.

Various counsels I must remind you here that no one may, without violating the vows of obedience and poverty, correspond uselessly with members of the community or outsiders, especially without the knowledge of Superiors. Unnecessary traveling is also forbidden, as are also all reunions purely for pleasure. It is not permitted to serve an elaborate breakfast on Sundays or holidays,⁵ or to introduce the slightest modification in the religious habit, such as adopting for one's hat a silk band with two tassels, as do certain ecclesiastics; with still less reason may one wear a silk hat.

Death of M. Pasquier and M. de Foucault On returning from Saint-Brieuc, which I visited on my way home from Thymadeuc, in order to complete our project of union with the Missionaries and Brothers of Notre Dame d'Esperance, I learn that a new sacrifice is imposed on a family which has already suffered such painful trials and to which I have vowed so much respect, gratitude, and sympathy. M. Jules Pasquier, former Prefect of La Sarthe, former State Councillor and Director of the Bank of Amortization, a thoroughly devoted friend and protector of our Congregation, died on December 28th in his 85th year, fortified by the Sacraments of Holy Church. Gratitude makes it our duty to pray for the repose of this loving and charitable soul, as also for M. Leopold de Foucault, another friend of Holy Cross

⁴ The new edition by Périsse (Paris) sells at only 70 centimes for our houses.—Note in the original.

⁵ The weekly holiday shall be henceforth observed on Thursday throughout the entire Congregation, and no extra holidays are to be granted without the permission of the Provincial.—Note in the original.

and a member of the same family, who died some weeks ago. Therefore, the priests will say a Mass and the other religious will offer a Communion with one Way of the Cross for these intentions. Where the Way of the Cross is not erected, you will supply by the recitation of the beads.

Special faculties By virtue of an Indult dated last November 22nd our missionaries, especially in foreign countries, may henceforth recite Matins and Lauds at 2:00 P.M. at all seasons of the year. If the renewal of any faculty be necessary, as for example to put indulgences on objects or to bless beads with the Brigatine indulgences, application must be made, not to the Holy See directly, but to our Procurator General at Rome. He, in turn, must not ask anything extraordinary except with my permission.

Confessarios nostros monitos hic volo nullo in casu, quidquid dixerint quidam Theologi, licitam esse exigere a poenitente revelationem complicitis, ne sub praetextu quidem correctionis fraternae, imo poenitentem licentiam suo confessario dare non posse suum complicem revelandi aut solummodo admonendi, quin multipliciter et graviter peccent. Analecta Juris Pontificii, v. 29, p. 1200.

In conclusion, I call the attention of all Superiors and Directors to the following passage from Benedict XIV: *Prohibentur Regulares, et quidem sub gravi, ne absque obtenta Episcopi et Superioris sui licentia, colloquantur cum monialibus etiam sibi subjectis; atque id intelligendum est de colloquutione etiam per quodcumque modicum temporis spatium et etiamsi adesse videatur rationabilis causa.*

I feel it my duty to make the following changes in certain appointments or obediences at Notre-Dame de Sainte-Croix:

Brother Gregory will be General Steward; Brother Leopold, General Treasurer; Father Lemarchand, General Prefect of Discipline, with the commission to answer questions concerning disciplinary regulations. Father Dubourg will be bookkeeper, especially charged with the accounts of the Steward of the Mother House, where Brother Patrick will fill the office of Steward at the same time as that of purchasing agent. Brother Marie-Auguste will be store-keeper for class materials for the Mother House and for the houses of the Province. You will, then, apply to each one of these officers according to your needs.

I do not believe it well to authorize subscriptions to certain magazines on primary education about which some Brothers have spoken to me.

I should like to be able to give you news of Fathers Dufal, Maniel, and Fourmont, who set out in the month of October for our Dacca mission, but I have received none, except from Alexandria, where they arrived in good health. I can but recommend them and their companions to your prayers.

This present Circular Letter shall be read in its entirety in chapter or at the spiritual reading following its reception and then preserved in the archives of each house, after being translated into English or German for our houses in America.

Given under our signature, the counter-signature of our General Secretary, and the seal of our Congregation at Thymadeuc, the day, month, and year as above.

The Superior General
B. Moreau

By order:

The Secretary General
Lamy

J. M. J.

No. 105

January 24, 1859

Lawsuit at Laval My lawsuit on which an appeal is pending before the Court of Angers is to be heard on February 2nd. Since an unfavorable verdict for me can greatly influence our jurisprudence in a manner which will be fatal for religious communities, by preventing any religious, or even a priest, from receiving a legacy, I order the following prayers that the will of God may be done in this important case:

1) From January 26th to February 3rd inclusive, you will recite every day before the Blessed Sacrament the prayer for our Congregation which is found on page 167 of our Directory. To this you will add an *Our Father* and a *Hail Mary* and, lastly, the invocations to Jesus, Mary, and Joseph.

2) On February 2nd each religious will offer Holy Communion or celebrate Mass, and on that day and the day after, each one will make the Way of the Cross for the same intention.

I should like to see the vigil of the Purification observed as a fast day.

J. M. J.

No. 106

Notre-Dame de Sainte-Croix

February 24, 1859

MY GOOD FRIENDS:

May the grace of our Lord, the blessing of His holy Mother conceived without sin, and the protection of St. Joseph be ever with you.

Trial If it is true, as we cannot doubt, that God chastises those whom

He loves, and that the road which leads to Heaven is one of tribulation, we have good reason to bless Providence. So heavy are the blows which have just fallen upon us, that I am almost afraid to trouble your souls by announcing them to you. I trust, however, that grace will sweeten the bitterness of all these sacrifices and that in the end you will rejoice with me that the divine Master has found us worthy to drink of the chalice of His humiliations and sufferings. It is thus that He wishes to purify us, detach us from this present world, and lead us towards a better life. If, then, we have the happiness to see things as He does in His mercy, we shall all have gained much by losing what is so dear to us in the person of two genuinely religious brethren. I, in particular, must learn this lesson, since by reason of losing my lawsuit and because of the libels published against me I must pass for a wretch without conscience or honor. Thanks to your prayers and to those of so many persons who are devoted to the Congregation of Holy Cross, my soul is not at all troubled thereby, and even if I am never to make use of the Châtellier, I shall thank the Lord of the universe for depriving me of this enjoyment.

Prayers for Bengal But how my heart was desolated when I learned that good Father Couë was drowned with his Mass-server at the moment he was going to visit his Christian settlement. As you pray for the repose of his soul, do not forget his faithful companion, the father of a family, who heeded only his zeal and died trying to save his master.

Let us pray also, my dear friends, for Father Vérité, who has just returned to us, exhausted from his painful mission, and for those of our brethren who are wearing themselves out in this devouring climate to save abandoned souls. Oh, who will grant me to see them again and encourage them? At least, O Lord, preserve them for thy glory, sustain them in the midst of their cruel trials, and do not take away these zealous pastors from their neglected flocks.

Deaths At the height of my affliction, I have still to recommend to the suffrages of the Congregation, Brother Maximus, professed five years ago, an assistant teacher in the school at Flers, where he was taken dangerously ill, and from where he was imprudently brought back to the Mother House. He died there on the twenty-second of this month, at the age of twenty-seven, in the most edifying dispositions. On this occasion, I cannot recommend sufficiently to our members to visit their sick brethren and to shower on them the expressions of their most tender charity.

Lawsuits I close by thanking those among you, my good friends, who hastened to come to my assistance in defraying the expenses of my lawsuit, and by informing you that my lawyer has advised me to appeal my case to the Court of Cassation. This is also the opinion of my director, as the good of religion seems to demand it. I have not yet made up my mind on this point.

Given at Notre-Dame de Sainte-Croix the day, month, and year as above.

MOREAU

P.S.: I advise you to procure for yourselves *Letters on the Religious Life*, by a Bishop. It is published by Adrien LeClerc and Co., Rue Cassette, 29, Paris.

J. M. J.

No. 107

Notre-Dame de Sainte-Croix

March 24, 1859

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

Lawsuit at Laval After serious consultation and reflection, I believe that, in the interests of religion and my priesthood, I should follow the advice of my lawyer regarding my right of appeal to the Court of Cassation against the decision of the Court of Angers. "If I were in your place," he writes, "I would not hesitate; it is to your interest, and it is your duty." From this you will see that the decision against me will be the object of competent investigation which will irrevocably decide its legal value. Whatever may be the result of this step, it will not trouble my soul, and my conscience will be at peace. My only wish is that you offer on this occasion the same prayers as the last time and, although the testatrix made her will to me personally and exclusively, you will have no less interest in the case than if it concerned the entire Congregation. That you will aid me, I know from what you did during the two trials which have just been decided, and I have been so moved by the proofs of devotedness which you have given me lately that I must thank you sincerely for them. I owe special gratitude to those who hastened to assist me in meeting the many expenses incurred by such an affair, and I shall be grateful for whatever you may be able to do for me at this decisive moment. The names of all who help me will remain as indelibly engraved on my heart as on the paper on which they are written.

The basis for the reversal of judgment before the Court of Angers was that objection was taken to my lawyer and to my brief. Both objections are groundless. M. Dumirail acquitted himself of his task admirably and acquired sacred claims to my confidence and gratitude. Long before my brief was presented, the President of the Tribunal of Laval, my lawyer before this court, and M. Bethmont had urgently counselled me to ask for a change of venue because, they assured me, I would certainly lose at Angers. For this reason the verdict in the case caused me no surprise. My conscience, however, would not allow me to compromise, because that was contrary to Mlle. Dubignon's intentions.

Calumnies Divine Providence permitted that to the many trials which have befallen me during the last few months should be added a libel by a fellow-priest and a multitude of calumni-

ous reports. For all this I have thanked Him who sees and hears all, persuaded, as I am, that therein lay a design of His mercy toward me. Nevertheless ecclesiastical authority has taken up this case and justice will be done to the responsible parties.

Fidelity to rule I shall not close without earnestly recommending, dear sons and daughters in Jesus Christ, fidelity to the Rules on monition and direction, as well as to those on rising and meditation in common. I do not hesitate to say that Superiors and Directors who do not insist on the observance of these rules are, unbeknown to themselves, lending a helping hand to the devil in causing the loss of souls and the ruin of houses.

Those who have not yet answered the questionnaire on studies are requested to do so immediately.

Accept, dear sons and daughters in Jesus Christ, the assurance of my tender affection and complete devotedness.

MOREAU

J. M. J.

No. 108

Notre-Dame de Sainte-Croix
April 5, 1859

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

Deaths I hasten to ask prayers and sacrifices for the soul of Brother Marie-Benoit (Renard), professed, in charge of the vegetable garden at the Mother House, who died on April 4th. Though death came suddenly, it did not surprise him, for it found him prepared by the monthly retreat, Holy Communion received in the spirit of Viaticum, and the Way of the Cross which he had just made a few hours before. Besides, this good Brother had a special devotion to the Blessed Virgin and St. Joseph. If you consider also his fidelity to the Communions prescribed by the Rule and the visits to the Blessed Sacrament before meditation, which his habit of prompt rising made possible, you will share with me the presentiment of a happy eternity. But who can know the severity of the judgments of God? Hence let us pray for this devout soul, and acquit without delay the suffrages to which he is entitled.

Allow me, my dear sons and daughters in Jesus Christ, to recommend likewise to your prayers a sister-in-law whom I have just lost by a truly Christian death after a long illness sanctified by faith and patience.

In conclusion, I should like to give you some news of my grave decision regarding the appeal of my lawsuit, but as yet I can tell you nothing.

Devotedly and affectionately yours in J.M.J.,

MOREAU

P.S. Certain Brothers are writing letters and taking steps to assure themselves positions in the world.

J. M. J.

No. 109

Notre-Dame de Sainte-Croix
May 5, 1859

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

Prayers for the Holy See The events which are taking place on all sides¹ are far too serious for us to remain indifferent as to their import. Consequently, after urging the greatest possible discretion in your conversations, I now beg you to pray for the Sovereign Pontiff and for our army. For this intention, until the end of this terrible war, each one will make one Way of the Cross, offer one Holy Communion, and observe one fast day each week. Wherever the stations of the Cross are not erected, you will substitute in their stead the Litany of the Holy Face or the Litany of the Blessed Virgin.

Receive my dear sons and daughters in Jesus Christ, the assurance of my devoted affection.

MOREAU

¹ The reference is particularly to events in Italy and their repercussions on the Holy See and the Sovereign Pontiff. The discretion here recommended was made necessary because of the malicious political interpretations which would be put on even innocent observations in those times of general unrest and suspicion.—Translator's note.

J. M. J.

No. 110

Notre-Dame de Sainte-Croix
June 15, 1859

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

*Prayer for
the Holy See*

Since the war in Italy, despite the victories which have hitherto accompanied the French army, may yet last quite some time, and since Their Lordships, the bishops, have prescribed certain prayers in their dioceses, there is no reason to have you continue the practices of piety which I had imposed for this intention. Nevertheless I urge constant prayer for the Holy See.

I wish to offer my thanks here to those who were so kind as to express their good wishes and their affection on the feast of St. Basil.

You will be pleased to learn that all the problems involved in the union of the Missionaries of Saint-Brieuc with our Congregation have been happily solved.

I have also just concluded satisfactory arrangements for the foundation of a mission house at Rheims. In agreement with His Eminence, the Cardinal, I have installed Fr. Ballard there as Superior, and given him Fr. Hupier for Assistant, and Fr. Pattou as Steward.

At last, my appeal is making progress, and we are arranging a settlement out of court regarding the libel written by Monsieur l'Abbé Mautouchet.

In view of the expenses entailed by the meeting of the General Chapter and the travel required of those whom I intend to convoke for the general retreat at this time, I wish everyone else to make his annual retreat in his own Province, and to profit by this occasion to receive lessons in the accounting system which I have adopted for our Congregation.

It is my earnest wish that the Mother Superior from Notre-Dame-du-Lac attend the General Chapter of the Marianites.

In conclusion, I cannot recommend too strongly to the prayers of the Congregation our Dacca Mission, and especially Fr. Dufal who is replacing Fr. Vérité. The latter has been expected in France for the last few months.

Receive, my dear sons and daughters in Jesus Christ, the assurance of my devoted affection.

Moreau

June 18, 1858

Death of Fr. Vérité P.S. At the very moment I was preparing to dispatch this letter after my return from Saint-Brieuc, I received the sad news which I now send on to you. On April 26th, Easter Tuesday, on board the *Impératrice Eugénie*, good Father Vérité, Vicar Apostolic of Dacca, succumbed to the malady which had obtained for him from the Holy See permission to return to the Mother House. Thus did God, in His adorable but inscrutable plans, reward him for his spirit of apostolic sacrifice without granting to him the consolation of seeing Notre-Dame de Sainte-Croix or to us the joy of embracing him for the last time. How sad all this would be if we had no hope of a better life! What an added sacrifice it is for the Congregation, and what a loss for our Bengal Mission!

In addition to the ordinary suffrages, each Provincial will celebrate a solemn funeral Mass for the dear deceased.

Affectionately and devotedly yours in J.M.J.

Moreau

J. M. J.

No. 111

Notre-Dame de Sainte-Croix
June 22, 1859

MY DEAR FRIENDS:

Request for information After a rather long absence from the Mother House I return once more to the question of your school administration. The ever growing requirements of the University authorities oblige me to ask all of you who have your *brevet*:

- 1) how long you have had this certificate;
- 2) how long you have been either Director or teacher;
- 3) your age.

Events are succeeding each other rapidly. Pray for the Sovereign Pontiff, and count on my most tender affection.

Moreau

J. M. J.

No. 112

July 3, 1859

We, Basil Anthony Moreau, Superior General of the Congregation of Holy Cross, to the Priests, Brothers, and Sisters of the said Congregation, health and blessing in our Lord Jesus Christ.

DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

We hasten to inform you that Father Lafarge, professed, who taught at the Mother House, went home to God on the first of July, 1859, fortified by the Sacraments of Penance, Holy Eucharist, and Extreme Unction. The funeral was held on the second of this same month.

Consequently, we order you to intercede fervently for him before God, in order that your prayers may assist this beloved soul to take his place in the assembly of the just.

The Superior General
Moreau

P.S. I call the attention of the Chapters to Art. 4, page 200 of our Rules, or page 194 of the Sisters' Rules.

J. M. J.

No. 113

Notre-Dame de Sainte-Croix

September 5, 1859

MY DEAR SONS IN JESUS CHRIST:

Hardly had the retreatants from the Mother House returned to their respective houses when I received the sad news which Father Chappé conveys to me in the following letter:

VERY REVEREND FATHER:

Our Lord has just strengthened all the instructions and all the graces of the retreat through a heavy blow, by calling suddenly to Himself Brother Baptist (John Verger), professed, whom you had just sent me as head gardener. He was struck down by a lightning-like attack of apoplexy last night after night prayer while on his way to his room. He had chosen a room near the garden, because of his snoring which already at Sainte-Croix had made it necessary to give him a room apart. We found him dead at five o'clock this morning, sitting at the bottom of the stairs, his head resting against the wall, but without a bruise. I have every confidence that this good religious has gone to heaven. He had been to confession and received Communion in the morning at the closing Mass of the retreat, and he had been able to gain the plenary indulgence attached to our chapel on the feast of St. Louis. He had received his obedience with joy, and was a constant source of edification to everyone here.

You will kindly perform the suffrages prescribed by the Rule for this dear deceased, and, in addition, there shall be celebrated in the Mother House a funeral service for his soul.

*Decree of the
Superior General*

I take advantage of this sad circumstance to announce to you the following decree:

Whereas, notwithstanding my continual efforts since my return from America to regularize the administration of our Vicariates in France, I have been unable to obtain any results in keeping with my Circulars, and our Rules and Constitutions, either because of insufficient personnel or a lack of aptitude for administrative work;

Whereas, during the same period of time our different Novitiates

in France have not developed as I had hoped, either for want of vocations or lack of financial help;

Whereas, it is impossible for such a situation to continue without prejudice to the spiritual and temporal interests of the Congregation, and without rendering it impossible to prepare the report to be submitted to the General Chapter and afterwards to the Holy See;

Whereas it is important to have the novices from France in the same house, in order to form them according to the same spirit and under the same direction;

Whereas Father Lamy, acting on the advice of his confessor but without consulting me,¹ has just embraced a more perfect life by entering the Discalced Carmelites;

After mature deliberation before God and availing myself of the liberty accorded to the Superior General by Article 57 of the Constitutions, I have decided and do hereby decide as follows:

*Reorganization
in France*

1. The Vicariates of Paris and of Maulévrier are and remain suppressed, as also the Vicariate of La Souterraine, although the administration of this latter is more satisfactory.

2. Henceforth there shall be in France but one Vicariate, that of Le Mans, which shall take the title of Province of France.

3. Brother Leonard will replace Brother Marie-Julien temporarily in his capacity as Assistant General, and also Father Lamy as Secretary General, and will himself rank as second Assistant General in all assemblies.

4. There shall be in France only two novitiates for all the subjects of this Province, the one for clerics, the other for Brothers.

5. The two novitiates will be opened shortly in the Solitudes at the Mother House, under the direction of the Superior General, aided by Father Daurelle for the Salvatorists, and by Father Robert and Brother Eugene for the Josephites.

¹ Father Lamy was Secretary General.—Translator's note.

6. The Superior General reserves to himself till further notice the care of these two novitiates with the assistance of Fathers Daurelle and Robert.

7. The novitiates at Maulévrier and La Souterraine will serve as simple postulantes where subjects can be admitted at the age of fourteen, if financial conditions permit, and where they may remain until the age of seventeen, the time of reception of the habit or of entry into the novitiate.

8. Brother Marie-Julien will be Assistant Superior of the College of Sainte-Croix at Ternes (Paris) and Procurator of the Congregation, both before the government and before the Council of the Propagation of the Faith. In addition, he will be in charge of drawing up and sending the quarterly report of this establishment.

9. Reverend Father Lemarchand will replace Father Champeau and Father Robert will take the place of Father Chappé for all the duties required by their presence in the General Council. This arrangement will last until Fathers Lemarchand and Chappé return to the Mother House.

10. Father Lemarchand will temporarily fulfil the duties of Vicar at the Mother House for the Vicariate of France, and Brother Gregory, those of the Provincial Steward. This Steward will receive the accounts of the Vicariate.

I shall not close this letter without thanking the Provincial Chapters of Canada, Indiana, and Louisiana for their promptness in conforming themselves in all things to the Rules and Constitutions.

I recommend to your most fervent prayers the repose of the soul of the generous Marquis Colbert de Maulévrier who has just died. His relatives have respected with great delicacy the donation which he had made to me of his château in agreement with his good wife who preceded him in death. For her also I ask the help of your suffrages.

My appeal in the Court of Cassation against the verdict rendered at Angers is due to be presented next November. I desire, accordingly, that you recite for this intention the three invocations to Jesus, Mary, and Joseph, and that you sing them during the Conventual Mass with

the *O Salutaris Hostia*. These prayers will be continued until the final outcome of the case is known.

You will be pleased to hear that our missionaries in the Vicariate Apostolic of Dacca, after most terrible trials, are taking new courage. A new colony will go shortly to join them.

Spirit of piety In conclusion, I beg all the subjects of the Congregation to be faithful to the exercises of piety wherever obedience takes them, and whatever may be their work. Without this spirit a religious quickly loses the spirit of his vocation and dries up the source of divine blessings.

This Circular Letter shall be read in its entirety at the chapter or spiritual reading which follows its reception, and afterward preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix under our signature, the seal of the Congregation, and the counter-signature of the Secretary General, the day, month, and year as above.

The Superior General
B. Moreau.

By order:
Brother Leonard
Secretary General.

P.S. Each one must be able to recite the Rule on his obedience before assuming his duties.

J. M. J.

No. 114

Notre-Dame de Sainte-Croix
September 12, 1859

MY DEAR SONS IN JESUS CHRIST:

A fortnight ago good Brother Marius wrote to me for permission to spend some time at home. I had already replied with instructions for him to come to the Mother House for treatment when I received the following sad news from the assistant pastor of his parish:

FATHER SUPERIOR,

Young Brother Marius has just died quite unexpectedly. He had been growing weaker from day to day, but there was no indication that the end was so near. Last Sunday he assisted at the parish Mass. In the evening he was seized with a violent pain in the side, and on Monday his condition was already so serious as to make me feel that he would not last long. He eagerly accepted my offer to hear his confession. The next day he was worse, and I suggested Holy Viaticum for the day following, promising to return to see him in the evening. About mid-day, however, I was summoned in haste. I heard his confession and gave him Holy Viaticum which he received with lively piety. As I was finishing the prayer after Communion, I saw that he was ready to breathe his last. I had time to anoint him and, just as I was finishing the prayers for Extreme Unction, he expired.

In the absence of the pastor, and out of respect for the holy habit which he wore and for the honor of the venerable Congregation to which he belonged, I felt it my duty to give him as solemn a funeral as we could provide. The young people of his own age gathered in great numbers around his coffin, and insisted on carrying it themselves to the cemetery.

Consequently, I order you to intercede fervently for him before God, in order that your prayers may assist this dear soul to take his place in the assembly of the just.

The Superior General
Moreau

P.S. The Vicars are requested to send an exact list of the obediences of their Vicariate.

J. M. J.

No. 115

Notre-Dame de Sainte-Croix
September 25, 1859

MY DEAR SONS IN JESUS CHRIST:

I must have the names of all those who have spent some days on vacation with their families this year, in order that I may know what policy to follow regarding these permissions in the future. Kindly let me know, then, if you or your assistants are of this number, indicating who gave the permission, and how many days were granted or actually spent at home.

I can as yet give you no news regarding my appeal, except that we are hoping for a decision by the court in November.

Be ever assured of my devoted affection in J.M.J.

Moreau

J. M. J.

No. 116

Notre-Dame de Sainte-Croix

October 31, 1859

MY DEAR SONS IN JESUS CHRIST:

General Chapter I do not believe that I should wait for the opening of our General Chapter to call your attention to this important assembly. Though there are but few of you destined to take part in it, yet all have an interest in its happy outcome and, consequently, it is to your interest to pray for this intention. Besides, it has occurred to me that it would help you to know beforehand the matters which are to form the principal object of our discussions, and to know who are on the committees, which I thought it well to appoint, in order that you may address to them your observations. This will provide the capitulants with a clearer knowledge of the needs of the Congregation, and enable them to give to each problem well-considered attention.

Convinced that I shall not regret having shown complete confidence in you in this grave circumstance, I shall lay before you very frankly the plan I should like to see followed out in this Chapter, and thus give you time to weigh well your various reflections.

I have but one request, dear sons in Jesus Christ. It is that you, in all your communications with the General Capitulants, and they, in turn, in their examination of your suggestions, be animated with that supernatural intention which protects all discussions against self-love and bitterness, as against all that prejudice which would make a man insist on being right in the face of any and all objections.

As I am most desirous of having suggestions on all points of administration, in which I have hitherto borne the painful responsibility almost alone, I shall be pleased and grateful to accept light from every source. Do not be afraid, then, to make your observations, after seeking light from God; send them on to me, either directly or through the intermediary of the Committees, in all liberty and frankness. Bear in mind, however, that after offering your suggestions, you are obliged in conscience toward the Chapter to submit unreservedly, without ill-

feeling, and especially without criticism, to whatever measures it shall deem advisable for the interests of the entire Congregation or certain of its houses or members. You would owe the Chapter this obedience, even if you were not free to make known your own opinions.

Hence, I anticipate a docility so perfect, that the results of our labors will encounter no opposition among the members of our religious family, but, on the contrary, will serve to bind us still more closely together in perfect union. It is thus that in the midst of the hard trials which await us, we shall tend more earnestly than ever before to a common end by the use of common means.

Except for those modifications which the General Chapter may deem it its duty to introduce into the plan which I have adopted, the members of the committees mentioned below, even though they have not been elected for this session, will meet with the Chapter, but without the right of suffrage, to discuss such business as shall have been assigned to them for examination. They shall then leave the assembly.

I have thought it well to appoint six committees, each composed of five members, and to designate the Chairmen and Secretaries so that all may know beforehand to whom to address their suggestions.

In order that those who make suggestions may not complain that the spokesmen of the committees have not expressed their ideas clearly enough, they shall themselves write to one of the appointed members, explain their motives, and sign their names.

By a majority vote, each committee shall discard all communications which it does not think useful or proper to present to the Chapter.

COMMITTEE ON FINANCE

Reverend Father Rézé, Chairman	Brother Léonard, Secretary
Reverend Father Pattou	Brother Leopold
	Brother Gregory

COMMITTEE ON STUDIES

Reverend Father Charles Moreau, Chairman	Brother Edward, teacher at Morannes
Reverend Father Sorin	Brother Basil
Reverend Father de Marseul, Secretary	

COMMITTEE ON LAWSUITS

Reverend Father Champeau, Chair-	Brother Emmanuel
man	Brother Francis Xavier
Reverend Father Séguin, Secretary	Brother Eugene

COMMITTEE ON RULES

Reverend Father Chappé, Chairman	Brother Maurice
Reverend Father Drouelle, Secretary	Brother Marie-Florentin
Reverend Father Rogerie	

COMMITTEE ON FOUNDATIONS

Reverend Father Bolard, Chairman	Brother Marie-Julien
Reverend Father Galmard, Secretary	Brother Victorian
Reverend Father Sheil	

COMMITTEE ON DISCIPLINE

Reverend Father Lemarchand, Chair-	Brother Zachary
man	Brother Bernard
Reverend Father Hupier	Brother John Baptist, Secretary

The Chairmen of the different committees will receive within a few weeks whatever instructions I may have to transmit to them.

Contrary to Article 6 on various Chapters and Councils, which consequently should be modified, I hereby appoint Father Lemarchand as Master of Ceremonies for the Chapter.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

The Superior General
Moreau
By order:
The Secretary General
A. Séguin.

J. M. J.

No. 117

Notre-Dame de Sainte-Croix

Le Mans

January 12, 1860

It was my desire, my dear sons in Jesus Christ, to wait a few days more before answering your New Year's greetings and assuring you of my sincere affection, so that I might give you some news of my appeal which is pending before the *Chambre des Requêtes*. But the death of Brother Basilidis of the Mother House, who died last December 23rd, fortified by the Last Sacraments, obliges me to write to request your suffrages for him.

Prayers for the Holy See I also feel the need of recommending very particularly to your most fervent prayers the Holy See and the entire Congregation so that the storm which is breaking over us may pass without leaving ruin in its wake.

Fidelity to rule Let us, then, be devoted to the Rule, animated with zeal for the performance of our obediences, and faithful in frequenting the Sacraments. May no one allow the demon to reign within his soul, because a single mortal sin is enough to call forth divine anger.

Discretion Above all, let us be on guard against saying or doing anything which might put us in a bad light in the eyes of civil authority, for to it we owe respectful obedience in all that is not contrary to the commandments of God or His Church.

For these intentions I recommend that you recite the "Angelic Crown" for nine days.

In order that there may be a better appreciation of each one's devotion to the Community, whoever has procured vocations for the Congregation or boarders for our college will specify this in detail in his next report.

This present Circular Letter shall be read in chapter or at spiritual reading following its reception, and then preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix, Le Mans, under our signature, and the counter-signature of our General Secretary, the day, the month, and year as above.

The Superior General
Moreau

By order:

A. Séguin

P.S. Just as this Circular was going to press, I received a letter from Father Rézé informing me that Brother Sebastian, a novice, born at Varennes, Canada, died at the house of St. Eustache, last December 1st. I commend this dear soul to your prayers.

J. M. J.

No. 118

Notre-Dame de Sainte-Croix
Le Mans
January 29, 1860

MY DEAR SONS IN JESUS CHRIST:

Agenda for Chapter Committees Conformably to my Circular Letter of last October 31st, I now send you a list of the principal agenda for each of the committees which I have organized for the next Chapter. I do this in order that the respective Chairmen may correspond in advance with the members of their committees and examine carefully the observations which may have been presented to them in writing, as well as draw up their own suggestions.

I. COMMITTEE ON ACCOUNTS

1. Are there any reasons for modifying any of the Rules or prescriptions of the Superior General on accounting? State changes to be made.

2. Has each one received from the General Steward all the registers or account books paged and initialed by him? Indicate any shortcomings in this matter.

3. Are the accounts of each house, beginning January 1, 1858, kept according to the rules, prescriptions, and models pertaining to this important part of administration? It is important, above all, to be sure that there have been no violations of Article 9 of the Constitutions, and of Articles 4, 5, and 6 of Rule XLIX on accounting, or of Article 4 of Rule I on the Superior General.

4. Would it be feasible to add to Article 5 of Common Rule 50: "The budget will be voted annually in May and received at the Mother House by July 1st at the latest, so as to be put into effect the following year"?

5. It is the business of this committee to receive the report of the General Treasurer on the accounting since the last session of the Chapter; to verify and submit to the approval of the Chapter the general accounts of this three-year period; to point out any mistakes therein, and to suggest any possible improvements or savings by the General Administration which may have escaped the attention or foresight of the General Treasurer.

II. COMMITTEE ON STUDIES

1. Is the teaching in the Congregation in conformity with Constitution XXV?

2. What different class manuals have been used up to the present and what reasons are there for preferring certain ones to others?

3. Draw up a definitive list of the works to be adopted for the future in primary and secondary teaching.

4. Examine the philosophical works of Father Després, as well as other books written by members of our Congregation and decide whether or not they should be adopted.

5. What observations are to be made on the *Pedagogy* and the *New Reader*?

6. Draw up a general plan of studies and submit it for the approval of the proper authorities.

7. See to it that the examinations exacted by Constitution XXV and the Rules are taken and secure the general average of each member for the records of the General Administration.

8. Should the General Chapter formulate a decree concerning the teaching of singing in primary and secondary schools?

III. COMMITTEE ON LAWSUITS

1. Did the Superior General have the power to reduce the Vicariates of France to only one, and, if so, should he have done so?

2. Did he have the power to name officially a new Secretary General and a new Treasurer General, and if so, was it proper to have made these appointments?

3. Can a Vicar who is unable to operate without the financial assistance from the Mother House, and who has not yet repaid money already advanced him, on his own accord, and without answering to anyone, assume on his authority and responsibility, control not only of the surplus of the houses in his Vicariate, but also of goods coming from houses which may have been suppressed?

4. Houdbert and Ridoux lawsuits.

5. Libel of M. l'Abbé Mautouchet.

6. Appeal to the civil authorities of Le Mans.

7. Cases of Savarre and Launay.

8. Case of Malioche.

9. Case of Bastard.

10. Case of Varennes (Canada).

11. Case of Morançais.

12. Case of Voilleu.

IV. COMMITTEE ON RULES

1. Inasmuch as Article 54 of the Constitutions restricts to cases of expulsion the Superior General's power of dispensing from vows, while Article 97 grants him the same power without restriction, are we to conclude that the Superior General can use this power even outside cases of expulsion?

2. Since Article 37 specifies that the surplus of each house is common property, and Article 74 adds that the Treasurer General shall deposit all the sums which the various establishments must give to the Mother House, does it not follow that no Vicar can dispose of the income or of the surplus of the houses of his Vicariate without the authorization of the Superior General, and that the latter can apply such surplus funds even to the needs of other Vicariates? If such income and surplus were to be placed elsewhere than in the General Treasury, would not the Constitutions have provided for a Provincial Treasurer?

3. Is there not good reason to ask the Holy See for the enforcement of Constitution XV?

4. What action should be taken at Notre-Dame-du-Lac with regard to the frequent impossibility of procuring testimonial letters for Josephite postulants coming from foreign countries? Is not the request for a dispensation from this requirement in order?

5. Is there not some way of presenting our novices for Tonsure and the Minor Orders without having recourse to their bishops for dismissorial letters? These novices cannot be presented to the Ordinary by the Superior General who has no more jurisdiction over them than the Ordinary himself, because they are not even considered as belonging to his diocese.

6. What modifications are to be introduced into the next edition of the Rule and the Directory?

7. Propose the following modifications to the Chapter:

a. Page 93, Common Rule 36, Article 1, add at the end: "Their principal duty, after those required by the office of assistant, is to see to the observance of the Rules and the prescriptions of the Superior General."

b. Page 107, Rule 34, Article 1, add "ecclesiastic" after the word "novice", and after the words "age required", the phrase "at the end of their novitiate."

c. Page 178 (Josephite Edition), Rule 57, and page 188 (Salvatorist Edition), Rule 58, add at the end of Article 19, "when going to his room for the first time in the morning and when leaving him for the last time in the evening."

d. Page 111, Rule 15 (Salvatorist Edition) at the end of

Article 8 add: "without on that account being exempt from the examinations which are held at the general retreat throughout a five-year period for every one engaged in the sacred ministry".

V. COMMITTEE ON FOUNDATIONS

1. Propose to the Chapter the ratification of the foundations made, requested, or abandoned since the last session; decide if it is feasible to provide the three Brothers who have been requested by Abbé Raymond of New Orleans.

2. Verify the condition of the Register, the conditions stipulated for foundations, the roster of the houses, and of their building plans. These plans should remain in the Chapter Room.

3. Point out those foundations where the conditions required by Rule have not been complied with, and see either that these conditions are observed or that a dispensation from them is obtained.

4. Check the general catalogue of foundation Masses and their acquittal, and verify the list of the outstanding benefactors of the Congregation.

5. Examine the records of the Association of St. Joseph, draw up the minutes for the period since the last Chapter, and make out a list of the houses of the Congregation which have established the Association in their locality.

6. Examine the state of the chronicles of each house.

VI. COMMITTEE ON DISCIPLINE

1. Make a report on regular discipline in the Congregation with the aid of the reports of the provincial Chapters, which should have been sent to the Mother House.

2. Would it not be well to adopt the same disciplinary rules in all the primary and secondary schools of the Congregation, as well as in our orphanages, due exception being made for changes necessitated by climate?

3. Bring to the attention of the Chapter, with the help of the reports, but without mentioning individuals, those houses which are most satisfactory and those others which leave most to be desired on the score of discipline.

4. Provide for the improvement to be effected in regard to regular discipline in the different houses of the Congregation.

It is my fond hope, dear sons in Jesus Christ, that you will see in all this only my great deference for the authority of the General Chapter, and my sincere desire to have our Congregation follow more and more closely in the path which the Holy See has marked out for us in our Constitutions.

It remains only for me to exhort the Chairmen of the committees to secure

whatever information and observations they need, and I beg all the members of our family to send to them any observations which they believe should be submitted to the Chapter. Before doing so, however, they should, by mutual consultation at the coming conferences, or by meetings of the committee members in their respective localities, take care to draw up minutes or make an extract of their deliberations.

As I close, I have just learned of the death of Sister Mary of St. Narcissus, whom I recommend to your prayers.

This present Circular Letter shall be read in its entirety at the chapter or the spiritual reading following its reception, and shall then be preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix, Le Mans, under our signature, the seal of our Congregation, and the counter-signature of our Secretary General, the day, month, and year as above.

The Superior General
Moreau

By order:

The Secretary General
A. Séguin

P.S. I forbid all Superiors and Directors to subscribe to any newspapers whatever without permission. This prohibition includes those dealing with public instruction.

The Sisters will receive shortly a special Circular Letter which will outline the matters to be treated at their General Chapter.

J. M. J.

No. 119

Notre-Dame de Sainte-Croix
February 15, 1860

MY DEAR SONS IN JESUS CHRIST:

Parties and journeys I have learned that certain Brothers are making plans for parties at carnival time, and that others have already made trips for the sole purpose of friendly visits.

Consequently, I wish to remind them, that at a time when the common Father of the faithful is inviting the Church to prayer and penance, it is not fitting to indulge in pleasure parties. You must limit yourselves, then, to the meetings required by conferences, and in view of the times, make the sacrifice of these pleasant visits. Besides, this is the spirit of our Rules and Constitutions, and I trust that you will all hasten to conform yourselves to their spirit.

Receive, my dear sons in Jesus Christ, the expression of my devoted affection.

Moreau,
Superior General

J. M. J.

No. 120

Notre-Dame de Sainte-Croix,
Le Mans
March 1, 1860

MY DEAR SONS IN JESUS CHRIST:

*Reports by the
Chapter Committees*

As the time draws near for the opening of the second session of our General Chapter, I am devoting more time to the reports which are to be made by the various committees charged with preparing the matters for discussion.

This is my reason for writing to you today, addressing myself especially to the Chairmen of these committees, in order to point out to them the path to be followed, and to give them certain points of information for their enlightenment.

In the first place, it is important that those who make reports, address themselves to the President of the Chapter, beginning in these or similar terms:

Having been appointed by your Circular of last October 31st, Chairman of the Committee on. . . , I have the honor to present to the General Chapter the report which I was commissioned to draw up. (Unless another member has been officially named for this purpose.) Our committee met every day for. . . hours, or so many times and the following is the result of its deliberations. . . .

COMMITTEE ON ACCOUNTS

On the question of accounts, I would be pleased to see attention called to my different Circulars and prescriptions on this matter, particularly those of November 8, 1835; July 14, 1836; May 18, 1837; July 19, 1843; January 5, 1844; January 5, 1846; January 5, 1849; May 2, 1851; December 8, 1851; May 22, 1852; October 3rd of the same year; February 1, 1857; January 1, 1858 and June 29th of the same year.

COMMITTEE ON STUDIES

This committee can see for itself what I have tried to do on this score, by examining my Circulars of January 3, 1840; January 5, 1844; and June 15, 1853. I call attention especially to the Circular of December 6th of the same year, in which I named Father Champeau to draw up a complete report concerning studies in our different houses, and on the books in use. This

entire report was to conform to the model which was then published, as the chairman of this committee should remind the Superiors and Directors of our houses. On this matter you may also consult the minutes of the General Chapter (p. 121); my Circular of February 8, 1854, where I mention a plan of studies and adopt certain textbooks; the Circular of January 1, 1858, and particularly the one dated January 2, 1859.

COMMITTEE ON RULES

To the Chairman and members of this committee, I recommend the reading of my Circulars of January 1st, July 3rd and September 25, 1857, and those of January 1st and April 13, 1858. It is even my desire that these letters be used for spiritual reading in all our houses, immediately after receipt of this Circular. I recommend that all who would propose or receive suggestions for the modification of certain points of our Rule, consider the experience to which we have subjected them up to the present and examine before God if innovations in matters concerning the studies proper to the Congregation or its spiritual life would favor relaxation or progress. For whosoever would knowingly work for the modification of the Congregation of Holy Cross in a way that would hamper its development would take upon his conscience a dreadful responsibility.

It is especially important for this committee not to lose sight of this truth, in order to give due consideration only to such suggestions as bear the stamp of that spirit of faith, respect for authority, and zeal for well-doing, which alone should dictate them. It is the work of this committee also, to receive all suggestions on the Directory, the *Catechism of the Christian Life*, or the *Catechism of the Religious Life*, as well as on the rules and regulations of our Institution, and the rules on perfecting.

COMMITTEE ON LAWSUITS

There appears to have been some surprise that I referred to this Committee so many very serious questions on which I personally would have preferred to say nothing until I had exhausted all possible means of effecting a definite settlement. Those who have been astonished at my conduct in this matter forget Article 45 of our Constitutions, which states that "it is the business of the General Capitulants, if the time of their meeting permits, to give their advice concerning the lawsuits to be prosecuted". Hence, I must give to the Chapter an account of what I have done in this regard, and of what still remains to be accomplished.

Little Office and Breviary I take this occasion, my dear sons in Jesus Christ, to recommend fidelity to the Little Office of the Blessed Virgin to the Josephites who are not dispensed therefrom by their work as coadjutors, and to all the Salvatorist novices. I hereby suppress until the next general retreat all dispensations which I have heretofore granted on this score and I beg all those who are obliged to the Breviary to recite it at the hours indicated in Rule 27, on *The Order of the Day outside the Postu-*

lates and Novitiates. By acquitting ourselves of this sacred duty with the proper punctuality, attention, devotion, and respect, we shall obtain from the Divine Mercy more blessings on the Congregation and especially on the next meeting of the General Chapter.

***Opening of the
General Chapter***

Since it would be inconvenient for the Superior Capitulants of our educational houses in France to arrive here by August 1st, because of the distribution of prizes, I grant them a delay of three days, during which they will close the scholastic year. In the meantime, the Capitulants already arrived will open the session of the Chapter.

In order to invoke the divine assistance on these important deliberations, you will recite every day from July 1st to August 15th, for all the retreatants and especially for the members of the Chapter, the prayer at the end of Chapter V of the Directory (p. 238), substituting for the opening words the following: "Behold us, O my God, as we are about to assemble. . ."

In addition, during the last two weeks of July, the *Ave Maris Stella* will be sung at the Mother House for the safe journey to France of the Capitulants from abroad.

Given at Notre-Dame de Sainte-Croix, Le Mans, the day, the month, and year as above.

Moreau

Note: I recommend that everyone refrain from engaging in politics. Let us limit ourselves to praying according to the intentions of the Church.

In virtue of holy obedience I forbid anyone to present himself for the coming examinations for the *brevet*, or for any subsequent examinations, without my permission. This provision is necessary in order not to expose the Institute of the Brothers to greater danger.

J. M. J.

No. 121

Notre-Dame de Sainte-Croix

Le Mans

March 8, 1860

MY DEAR SONS IN JESUS CHRIST:*

I recommend to your prayers Sister Mary of St. Andrew, a novice, who died at the Mother House, fortified by the Sacraments, on the third of this present month, after a brief illness contracted in the practice of charity.

Poverty I feel it my duty in this letter to call the attention of all the members of the Congregation to the Rule on Poverty. Many there are who deceive themselves on the gravity of their obligations on this score. In not a few of our houses, in fact, some forget that in virtue of the vow of poverty, they may not without sacrilege either keep or use anything whatsoever without permission. If we consult on this point the Constitution approved by the Holy See, and Articles 9 and 10 of Rule 32 (page 86 of the Josephite edition), as well as the sixth lesson of my *Catechism of the Religious Life*, we shall readily see how many sins we commit either by violating our vow or by allowing it to be violated.

Hence I remind all Superiors and Directors that they are responsible before God and the Congregation for any abuses which may exist in the houses under their jurisdiction. Not even the Visitors may grant dispensations in the matter of poverty. I delegate this power only to the Vicars of foreign provinces, on the express condition that they submit to me at the next Chapter a report on all such dispensations which they may have granted.

In order that we may have a more complete view of the conduct of Divine Providence in our development, I ask the Committee on Foundations kindly to draw up for the next session of the Chapter a list of the houses founded or closed in each successive year, from the beginning of our Institute until the present time.

Rash judgments I have learned with deep regret that in a certain house of Brothers in France, slanderous reports have been spread regarding Father Sorin's attitude on the coming General Chapter. I feel it my duty to state here that I know of no religious in the Congregation who is more submissive, more devoted, and more united to his Superior General than Father Sorin.

I am truly astonished and afflicted to see how easily certain subjects take the liberty of judging one another, without sparing either Superiors or their administration. Only pride and a lack of charity can explain such spiritual blindness.

I am happy, however, to be able to express now to the Brothers of Tréport my satisfaction with their devotedness and spirit of regular discipline by authorizing their Director to assume henceforth the title of Superior. Certain other Superiors, on the contrary, deserve to have this title taken away from them.

Given at Notre-Dame de Sainte-Croix, on the day, month, and year as given above.

Moreau

J. M. J.

No. 122

Notre-Dame de Sainte-Croix
Le Mans
March 27, 1860

MY DEAR SONS IN JESUS CHRIST:

Devotion to St. Joseph As we approach the end of the exercises for the month of St. Joseph, which the entire community at Notre-Dame de Sainte-Croix made with edifying zeal for the honor of its glorious patron, I feel urged to recommend this devotion to you and to all our Associates. An added reason for mentioning this point is that the activities of these Associates are in need of re-organization.

When I look back twenty years and contrast the little honor and devotion then accorded by our students to the Spouse of the Mother of God with their present enthusiastic response to the daily sermons on his virtues and his greatness, and when I behold their fervor in invoking him and offering him the homage of their studies, I can only conclude that we are now in the period foretold by a celebrated writer when he declared: "The Holy Ghost will continue to plead with the hearts of the faithful until the whole Church gives more special honor to St. Joseph."

Everyone knows what an attraction devotion to St. Joseph holds today for religious orders and congregations, schools and confraternities, hospitals and asylums, the young and the old, the clergy and the laity. At the sight of its rapid and consoling progress, we can safely say that Providence was but awaiting the definition of the dogma of the Immaculate Conception of Mary in order to accord to St. Joseph, her angelic spouse, this public and solemn homage.

Be this as it may, my dear sons in Jesus Christ, I beg you once more to spread this devotion as much as you can. I also ask you to obtain from this great saint for us all, especially for me who feel myself most in need of his aid, the grace of not hampering in any way the work

which God has deigned to entrust to us; rather, ask that we may co-operate in every way with His designs by refusing no sacrifice to His grace. In other words, let us pray to him for the grace always to judge, feel, speak, and act according to the inspirations of the Holy Spirit.

I feel the need also of asking you to recommend to Saint Joseph my lawsuit which is soon to be heard, in order that God's will be done in this matter as in all others without opposition on the part of men, and that this holy will may find us ready to thank Him whatever may be the outcome of this serious affair.

For these intentions, and for those of the Associates, you will make for nine days the exercises in honor of the Seven Joys and Seven Sorrows of St. Joseph, as found on page 331 of the Directory.

*Association
of St. Joseph*

The following provisions are made for the reorganization of the Association; they entail no changes in its Statutes, which it is not in my power to modify:

Article 1

Father Séguin, the Secretary General, will be charged with drawing up the minutes of the Council of the Association of Saint Joseph, with preparing the annual General Report on its activities, and with corresponding for this purpose with the members of the Council as well as with the Promoters outside the city.

Article II

All the Promoters will receive annually in January a leaflet on which they shall inscribe the names of their Associates. They are earnestly requested to keep this list throughout the entire year, entering thereon, as circumstances may require, the names of their old and new Associates, with the offering made by each, and the date of each member's death. They shall send this list to the Secretary General (with dates of deaths) in early January of the following year, taking care to prefix their own names and addresses.

Article III

When the Secretary General receives all these lists in January, he shall transcribe them in their entirety into the register designated for the general reports of the Association, following their alphabetical order according to localities.

Article IV

Whatever money is received shall be sent to the Treasurer General of Notre-Dame de Sainte-Croix, as has heretofore been done at the times stated

by the Statutes, either directly, or through the members of the Council or the General Secretary.

Article V

The state of the treasury and the reports will be examined every year on December 31st, and will furnish the basis for the annual report which the Secretary General must present to the Council on the Feast of Saint Joseph.

Article VI

When sending in their lists, promoters are requested to ask for copies of the picture of St. Joseph which has been printed for the Associates.

Each promoter will receive a copy of the chronicles of the Congregation when these are printed.

Breviary I avail myself of this occasion to inform those whom it may concern that the faculty to recite Matins and Lauds at 2:00 P.M., which is granted to our professors and missionaries, supposes a *just and legitimate cause*. Without such cause it should not be used.

I wish to remind you also that our priests may not accept stipends for the five free Masses which the Rule allows them each month.

This present Circular Letter shall be read in its entirety at the chapter or spiritual reading immediately following its reception, and notice thereof shall be forwarded to the promoters of the Association of Saint Joseph and to all friends of the Association.

Given at Notre-Dame de Sainte-Croix, Le Mans, the day, month, and year as above.

The Superior General
Moreau

The Secretary General
A. Séguin

J. M. J.

No. 123

Postscript to a Circular Letter of the General Steward

April 14, 1860

Various counsels All our houses which may need clothes or other objects from the Mother House will kindly send in their orders by the end of May at the latest.

I take advantage of this Circular Letter of our General Steward to inform you that, conformably to Article 144 of our Constitutions, I have appointed Reverend Father de Marseul as General Prefect of Studies. He will also act as extraordinary Visitor, especially for matters pertaining to studies.

Those novices whose conduct necessitates a change of houses will henceforth be held personally responsible for the expense entailed.

Moreau

J. M. J.

No. 124

Postscript to a Circular Letter of the General Prefect of Studies

May 1, 1860

Correspondence I take advantage of this opportunity to remind the Superiors and Directors of all our houses that only one seal should be used by the members of our Congregation, since each religious must present all his correspondence to his Superior to be sealed or opened. Should some find this measure too severe, I would ask them to meditate on the example contained in the following words of Father de Ravignan from a letter to his Father General:

VERY REVEREND FATHER:

For eight months now I have pondered submitting to my Superiors a doubt on the application of a point of Rule which concerns me. Experience and reflection would induce me to ask Your Paternity for a *sigillum*, or permission to seal my own letters and to receive them unopened. . .

It is for you, Very Reverend Father, to pass judgment on the situation in which one of your religious finds himself, and you will advise me if my request is reasonable and in keeping with the spirit of the Rule. Whatever answer Your Paternity may see fit to make will be received with obedience and joy.

I recommend once more that those who come to the Mother House should make arrangements beforehand, so as not to be obliged to spend the night in the hotels of the city. To prevent your being left without supplies at the time of the general retreat, I ask you to send Brother Gregory without delay all orders for any clothing which will have to be tailored.

In order to comply with the prescriptions of Chapter 8 of their Directory, regarding annual examinations, the Salvatorists must be interrogated on Article 14, page 371, of this same book.

Moreau

J. M. J.

No. 125

Notre Dame de Sainte Croix
Le Mans
May 29, 1860

MY DEAR SONS IN JESUS CHRIST:

Various counsels As some religious have asked that they be excused from the retreat or from the General Chapter, I feel it my duty to inform you that, except in case of sickness, I can grant neither dispensation to anyone living in France. It would be useless, then, to allege as a pretext that you must keep your school open, or that you must assist at the celebration of the feast of the Assumption, or any other reason. The Capitulants should arrive for August 1st, the others for the 14th.

I again urge you to send in immediately your orders for clothing, not forgetting shoes, so that everything will be ready and properly charged when you return to your parish. In this way, you will not have to put in further orders of this kind during the school year.

I formally forbid the Brothers to use skull-caps and neckties. They must wear the religious habit such as they received it on reception day, without introducing any changes.

Lastly, I should like to have the date and nature of your *brevets*, as well as the names of all those who are prepared to present themselves at the next examinations for the university diploma.

The Superior General
Moreau

P.S. I have learned that some members are surprised that a budget is exacted by the higher administration. Those who thus complain lose sight of the spirit of our Constitutions, Rule 50, and the best precaution that can be adopted against unwise expenditures.

Several budgets have not been received at the Mother House.

J. M. J.

No. 126

Notre-Dame de Sainte-Croix

Le Mans

June 2, 1860

MY DEAR SONS IN JESUS CHRIST:

The joy occasioned by the visit of His Eminence, the Cardinal Archbishop of Bordeaux, was clouded by the death of Brother Marinus (Michael Bulanger). This religious, who acted as primary instructor at Aigné, died on the first of the month at the Mother House where he had come to receive proper medical attention. He fell asleep in the Lord after making his perpetual vows and receiving the Last Sacraments. He was 65 years old. Kindly offer for him the suffrages prescribed by the Rules and the Directory.

Devotion to the Holy Father

I cannot close without urging you more earnestly than ever before to pray fervently for the Holy See. No Christian, or still more, no religious heart can remain untouched by the trials to which the Church has been subjected in recent months. Where would be our sense of gratitude if we remained indifferent to the sufferings of the August Head of the Church, our beloved Pius IX, who is the real Founder of our Congregation?

Confidence in God

Let us, then, redouble our fervor, our spirit of regularity and devotedness as events take place and, after the example of our Holy Father, let us confidently abandon ourselves to Divine Providence, under the protection of Mary and Joseph, without ever saying or doing anything that could give rise to justifiable protest on the part of the civil authorities.

I think it well to advise the Salvatorists in France not to go out any more without the *rabat*, and to wear the religious habit only within our houses.

Given at Sainte-Croix, Le Mans, the day, month, and year as above.

The Superior General
Moreau

By order: A. Séguin

P.S. My appeal is at last going to be heard, but the prospects of a favorable verdict are decidedly unpromising.

As I do not wish to draw any more drafts on you, I ask you to send me by mail, in bank notes, whatever you can give me before the retreat. By so doing you will oblige the General Administration.

J. M. J.

No. 127

Notre-Dame de Sainte-Croix
Le Mans
June 20, 1860

MY DEAR SONS IN JESUS CHRIST:

Laval lawsuit I hasten to make known to you the following bit of news which I have just received from my lawyer:

June 19: *After a discussion lasting all day, the court has admitted your appeal.*

This is doubtless a victory, but still it is only a beginning. It is important not to be too elated by this success, lest it stir up difficulties. Nevertheless we must thank Divine Providence for this favor, and continue until further orders the prayers which have been heretofore recited for this intention.

We have also received another consolation, even in the midst of the cruel trials of the Holy See. It is a letter from His Holiness, Pius IX, who, in spite of his trying worries, has deigned to send such an affectionate reply to the letter in which I had taken the liberty of laying at the feet of His Holiness the homage of our sympathy, and the offerings of our persons and our goods. I ask you to read this precious document with the veneration and gratitude which it inspired in me:

To Our beloved Son, Basil Moreau, Superior General of the Congregation of Notre-Dame de Sainte-Croix, Le Mans, France.

PIUS IX, POPE

WELL-BELOVED SON, HEALTH AND APOSTOLIC BENEDICTION.

In your respectful letter of last January 28th, We have been pleased to behold the excellence of the faith, filial affection, and veneration which you and all the members of your religious family profess towards Us and this See of Peter. At the same time We have appreciated your own bitter sorrow and affliction and that of your religious at the sight of the criminal and sacrilegious attacks launched against Our civil sovereignty and that of this Apostolic See, by those men who, impelled as they are by an implacable hatred of the Catholic Church and of this same

See, do not fear to trample under foot all rights, divine and human.

The praiseworthy sentiments expressed in your own name and that of your religious have been most gratifying to Us, and We have found therein no small consolation in the midst of all Our anguish and bitterness. Do not cease, then, you and your religious, to address to the Most Good and Most High God your fervent prayers, that He may remove from His Church these numerous and great calamities, that He may make it flourish and grow throughout the entire universe by new and more splendid triumphs, that He may assist and console Us in all our tribulations, and that by His omnipotence He may lead back all the enemies of the Church and of this Holy See to the paths of truth, justice, and salvation. But, as you are well aware of the unjust and criminal warfare which is being waged against Our holy religion in these times of trouble and disorder, We have no doubt but that, with the help of God, you and your religious will bend every effort in the energetic defense of this same religion.

Lastly, as a pledge of all heavenly favors, and as an expression of Our fatherly affection for you, We grant you with all the tenderness of Our heart, to you, well-beloved Son, and to all the members of your religious family, the Apostolic Benediction.

Given at Rome, at St. Peter's, this twentieth day of April in the year 1860, the fourteenth of Our Pontificate.

PIUS PP. IX

All those who are not members of the Chapter will take their vacation in their respective houses, according to the Rule on vacations, until August 12th. They will leave so as to arrive at the Mother House no sooner or no later than the thirteenth or fourteenth, and without spending the night in the city of Le Mans.

Given at Notre-Dame de Sainte-Croix, Le Mans, under our signature, and the counter-signature of our General Secretary, the day, month, and year as above.

The Superior General

Moreau

By order: The Secretary General

A. Séguin

J. M. J.

No. 128

Notre-Dame de Sainte-Croix
Le Mans
June 29, 1860

MY DEAR SONS IN JESUS CHRIST:

Elevation of Fr. Dufal to the Episcopacy I come to announce to you a great event, for which, doubtless, you will join with me in blessing Divine Providence, because it is a special mark of favor from the Holy See towards our Congregation, although at the same time it will wound the modesty of him among us whom it concerns most particularly.

In the interests of our Mission in Eastern Bengal, which has been so cruelly tried, especially by the death of Fathers Voisin and Vérité, I had taken steps with His Eminence, the Cardinal Prefect of the Propaganda, to provide for this Mission as quickly as possible, and this before the meeting of our General Chapter.

This illustrious Prince of the Church, to whom, after His Holiness, Pius IX, the family of Holy Cross owes its canonical existence, has with his customary goodness, been so kind as to act favorably on my humble plea. He has informed me in a letter dated at Rome on June 13th that, acting on the vote of the Most Eminent Cardinals, the Sovereign Pontiff has deigned to name Rev. Fr. Peter Dufal as Vicar Apostolic of the aforesaid Mission, with the episcopal character and the title of bishop *in partibus*.

The preliminary work connected with the customary procedure for issuing the Pontifical Briefs is already under way. His Eminence does me the honor of adding that as soon as they are ready he will forward them to me, in order that I, in turn, may transmit them with the usual ordinary and extraordinary powers to Msgr. Dufal.

Assuredly, this is an indescribable consolation for all of us, my dear sons in Jesus Christ, and a great privilege for the family of Holy Cross, especially after the terrible trials which our missionaries in those

countries have undergone from him of whom our Lord one day said to His Apostles: *Satan hath desired to sift you as wheat.*

But what a responsibility this is for our Congregation, and what a burden for that member on whom it will rest! Doubtless, it will be reassuring for him to realize that he did nothing to procure for himself this holy dignity and this great honor, for it was I who first had the idea of proposing him. I reflected on this idea, let it take shape, and, finally, laid it before my Council, when I was convinced that this nomination was in accordance with the designs of Providence.

But how sorely our dear confrère needs the help of our prayers, in order to prove worthy of this high mark of esteem which is given to our Congregation in his person. What a life's work opens up for him! With how many thorns and stumbling blocks will it not be strewn! What faith, what charity, what a spirit of mortification, what strength and courage he will need in so burning a climate and in the midst of peoples so foreign to us by reason of their idolatrous practices and their language!

Alas! There, too, we would need apostles like those of the first century or new Francis Xaviers!

At least we shall pray for the bishop and his generous co-workers, in order that God may be pleased to make of them pastors more and more according to His own Heart.

Prayers for the General Chapter For this intention and to call down the blessings of heaven on our General Chapter, there will be recited every morning at the Community Mass in all our houses for two months the *Veni Creator* with the versicle *Emitte* and the prayer.

This present Circular Letter shall be read in its entirety at the chapter or spiritual reading immediately following its reception, and afterwards preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix, Le Mans, under our signature, and the counter-signature of our Secretary General, the day, month, and year as above.

The Superior General
Moreau

The Secretary General
A. Séguin

J. M. J.

No. 129

Notre-Dame de Sainte-Croix
Le Mans
July 2, 1860

Alms for the Holy Father You already know, my dear sons in Jesus Christ, that in the midst of the pressing needs of the Holy See, the Sovereign Pontiff has decided to seek a public loan, and has appealed to the Catholic world for assistance. No one, however, may subscribe for this loan except the Mother House, which will follow in this its own lights, in full conformity with the demands of prudence. All of you can, nevertheless, pray and persuade your pupils to follow the example of those of our own Institution by renouncing the prizes which they would receive at the end of the year, in order to offer the money thus saved to His Holiness. In this case, you would, of course, print the names of the prize winners as usual and mention their act of generosity in the prize list, but would award them only diplomas or certificates of honorable mention. This would be a most agreeable offering to the desolated heart of our Most Holy Father, and one that would be meritorious in the eyes of Heaven, which does not overlook even a glass of cold water given to the poor in its name.

Consequently, I beg of you to cooperate with this plan and, if it succeeds, to give or send me, at the time of our general retreat, the proceeds from this voluntary sacrifice. I shall then see that this offering is duly forwarded.

Prayers for the Holy See In addition, I urge you not to miss your weekly Hour of Adoration before the Blessed Sacrament, and the Way of the Cross, or the Holy Communions specified in the Rule, for the special intention of obtaining from God that Rome will be saved from a new catastrophe, and that peace may return or continue between rulers and their subjects.

The members of the committees should arrive at the Mother House before August 2nd.

In conclusion, I wish to bring to your attention the following letter, which was presented to me by the Academic Council of our Institution:

REVEREND FATHER SUPERIOR:

The few words which you addressed to the faithful after reading the letter of the Bishop impressed us deeply. At the thought of all the misfortunes with which the Papacy is threatened, we felt ourselves touched with emotion and, not satisfied with our prayers to God for the illustrious successor of St. Peter, the Academic Council, Reverend Father Superior, feels that in such dire circumstances it should take the initiative in making an appeal to the generosity of the students of Sainte-Croix at Le Mans. We ask you, then, to be so good as to grant us the favor of giving up our annual prizes, as our predecessors in the school so generously did a few years ago for the benefit of the poor.

If it is a beautiful thing to help our needy brethren, it is not less noble to uphold justice and right against the disastrous ideas which are daily making inroads on society.

We trust, then, Reverend Father Superior, that you will deign to accept our petition, and that you will be so good as to make known to our fellow-students this simple thought, the merit of which is to be attributed only to the example left us by our predecessors.

For the Academic Council,

The Secretary,
A. de Lamolère

Given at Notre-Dame de Sainte-Croix, Le Mans, the day, month, and year as above.

The Superior General
Moreau

By order: A. Séguin
General Secretary

J. M. J.

No. 130

Postscript to a Circular Letter of the General Steward

Provincial Chapter Conformably to Article 79 of our Constitutions,
the following are hereby convoked for the Provincial Chapter which will be held at the Mother House on August 13th:

Father Lemarchand, Provincial
Brother Bernard, Superior
Brother Eugene, Superior
Brother Francis Xavier, Superior
Brother John Baptist, Superior
Brother Vincent Ferrer, Superior
Brother Victorian, Superior

Those who cannot come on the day appointed should provide a substitute named by the Superior from among the professed religious.

The Provincial Council, constituted as follows, will meet on August 10th:

Rev. Fr. Lemarchand, Provincial
Rev. Fr. Robert, Assistant
Rev. Fr. Sauvayre, Steward
Brothers Patrick and Hyacinth

For the Very Rev. Superior General

J. M. J.

No. 131

Notre-Dame de Sainte-Croix

Le Mans

September 18, 1860

*Absences from the
General Chapter*

I take advantage of my first free moments, dear Fathers and well-beloved Brothers, in order to give you news of the General Chapter which has just closed and to advise you of the decrees which summarize the results of its work. Before satisfying your legitimate curiosity, however, I must first say that deep regret was felt in the Chapter over the absence of certain members who should have been present. The Capitulants present felt in duty bound to issue a severe reprimand to these absent members because, prescinding from the embarrassment occasioned by any unforeseen absence when there is question of canonically constituting an assembly of this kind, the Vicars cannot be dispensed from the obligation of attending the Chapter any more than their subordinates can be deprived of their right of representation. Hence the Chapter thought it proper to ask the absent Capitulants to provide documents attesting to their moral impossibility of coming to the Mother House and to the approval of their absence by the members of the Provincial Chapter to which the election of the delegates pertained.

*Report on the
General Chapter*

All this notwithstanding, after waiting in vain throughout the preparatory retreat for the absentees, and particularly for Father Sorin, who was unable to arrive until some days after the close of the Chapter, the session of 1860 opened on August 8th with two preparatory assemblies and closed on the twenty-eighth of the same month after twenty meetings, each lasting four hours. If it is true that the organization of the Chapter encountered certain difficulties, this can be attributed to the absence of some members who should have been present, to the circumstances which made it impossible for three of the Vicars to have the regular election of delegates, and, we must admit candidly, to the newness of the manner in which the Chapter was to be constituted. If you consider also complaints against certain acts of administration, which for that matter are easily explainable, and two or three troublesome questions which, had it not been for regrettable indiscretions, would have concerned only those whose business it was to settle them, you will see at once that this session was a source of satisfaction for those who participated in it and of edification for those who witnessed it. The closing ceremony was particularly and genuinely touching, and, for my part, I shall always guard it among my pleasant memories, along with the General Chapter of the Sisters over which I had to preside alternately with our own.

Nevertheless, we were all anxious to finish our work because, not to mention the fatigue entailed by the meetings, it was urgent that several of the Capitulants return to their houses, and all the retreatants were impatiently awaiting their obediences. The Community, on the other hand, was just as anxious to hear the results of the elections and to see the Chapter decrees. These are the details which I plan to give you in this letter, dear Fathers and well-beloved Brothers, after first acquainting you with our decision on the rank and precedence of the Chapter members. Naturally, this was the first question which claimed our attention.

Rank and precedence It was decided in principle that precedence would follow the order of dignity. Thus, for example, a Josephite Provincial would take precedence over a Salvatorist who is simply a local Superior, and, in case of equal dignity, an ecclesiastic would always rank ahead of a Brother. Among several dignitaries of equal rank within the same Society, precedence is to be decided according to the order of foundation of the Provinces, first of all, and then of the individual houses. In view of these decisions, the General Capitulants were seated as follows:

The Very Reverend Superior General
 Reverend Fr. Champeau, Salvatorist Assistant
 Brother Gregory, Josephite Assistant
 Reverend Fr. Drouelle, Procurator General
 Reverend Fr. Lemarchand, Vicar at Sainte-Croix
 Reverend Fr. Sheil, Vicar of Louisiana
 Reverend Fr. Carryer, Local Superior at Sainte-Croix
 Reverend Fr. Chappé, Local Superior at Maulévrier
 Reverend Fr. Rogerie, Local Superior at Saint-Brieuc
 Brother Francis Xavier, Superior of Bouère
 Brother Victorian, Superior at Vendôme
 Brother Maurice, Superior at Pont-Audemer
 Brother Bernard, Superior at Saint-Pierre d'Entremont
 Brother John Baptist, Superior at Montjean
 Brother Edward, Director at Morannes
 Reverend Fr. Hupier, Assistant Superior at Rheims
 Reverend Frs. Pattou, Charles Moreau and Séguin
 Brothers Leopold, Patrick and Zachary

Inasmuch as Father de Marseul had been officially appointed General Prefect of Studies first by myself and then by the General Chapter before the opening of its sessions, one of the Capitulants inquired as to the place he should occupy in the Community. Constitution XXIII makes no reference to this point, because the Constitution on teaching in the Society was not formulated and approved by the Holy See until after all the others. Consequently, it was thought best to ask the opinion of Propaganda. We are awaiting its reply. In the meantime, the Chapter ranked the General Prefect of Studies after the Provincials and the General Capitulants.

The Chapter then proceeded to discuss complaints based on distorted or misinterpreted facts connected with the appointment by the Superior General of two general officers, to replace those who were prevented from fulfilling their duties, and with his suppression of three Vicariates. A secret vote of the Chapter sanctioned these administrative measures which had been criticized with most regrettable indiscretion.

Elections Although the attention of the Chapter had already been called in its second session to the elections to be held, it was only in the seventh session that the following five Assistants were elected:

Reverend Fr. Charles Moreau, for six years

Reverend Fr. Chappé, for six years

Reverend Fr. Lemarchand, for three years

Brother Vincent, for six years

Brother Leonard, to replace Brother Marie-Julien, for three years

Brother Patrick will replace Brother Vincent, in case the latter is unable to come to the Mother House.

In its eighth session the Chapter elected the following three general officers:

Reverend Fr. Séguin, General Secretary, for three years

Reverend Fr. Pattou, General Steward, for six years

Brother Leopold, General Treasurer, for six years

Reverend Fr. de Marseul was appointed General Prefect of Studies. He was not elected, since this election is not mentioned in Constitution VII.

You do not expect me, I know, dear Fathers and well-beloved Brothers, to give you a detailed account of the work of the Chapter. Although all its labors were undertaken in the interests of the Congregation, some of the results of its work do not belong in this letter either because they are not of general interest or because they could not be terminated on time. Although the Committees met regularly, they often found themselves without the data necessary to complete their work. Consequently, their task can be finished only with the help of information for which they are still waiting.

Chapter decrees For these reasons I must now limit myself to calling your attention to the decrees which were promulgated in the church at Sainte-Croix on the very day the Chapter closed. They are as follows:

Decree 1

The number of delegates sent by the various Provinces to the General Chapter will be in proportion to the number of religious in each Province.

Decree 2

The Holy See will be humbly requested to authorize the canonical erection of the three Provinces of France, Canada, and Indiana.

Decree 3

Since the houses in Algeria are to belong to the Province of France, and as the personnel in our Roman houses is not sufficient for the establishment of a provincial administration, there is no reason for maintaining the Vicariate of Italy.

Decree 4

The Novitiate for the Salvatorists will remain at the Solitude of the Savior, and the Novitiate for Josephites, at the Solitude of Saint Joseph.

Decree 5

There will be a Postulate at Maulévrier, and another at La Souterraine.

Decree 6

A project for founding a Novitiate in Ireland is approved.

Decree 7

No one can be dispensed from a *complete year* of novitiate, continuous or otherwise, prior to profession.

Decree 8

Expenses entailed by foundations which are undertaken on the responsibility of the Congregation will, like those for all other establishments, be charged against the house which furnishes the subjects. An exception is made for the personnel required for Postulates and Novitiates.

Decree 9

The diocesan Catechism will be followed in all our primary schools. Our boarding schools and Novitiates will use Bellarmine's *Christian Doctrine* and his advanced Catechism.

Decree 10

The teaching of *singing* is obligatory in our primary schools.

Decree 11

Our houses are to adopt the works published to date by members of the Congregation to the exclusion of all others. In the future, no book may be printed without the authorization of the Superior General.

Decree 12

The quarterly reports sent to the Provincial will be checked annually by the Visitor and submitted to the Provincial Chapter.

Decree 13

The proposed budgets will be sent to the Provincial with the June report.

Decree 14

The plans already adopted for the compiling of the Rules and the Directory will be modified in accordance with the desire expressed by the General Chapter. All the members of the Congregation are invited to present their observations on the present edition to Reverend Charles Moreau, who was appointed by the Chapter as Chairman of the committee. Under the direction of the Very Reverend Superior General, this committee will meet periodically during the next three years, and coordinate all the elements of the new edition.

Decree 15

In its session of 1863, the General Chapter will be composed of twenty-six members, including the general officers, the Provincials and Vicars, and the delegates, according to the provisions of Decree 1. The number of delegates to be elected by each Province and Vicariate will be announced by a Circular Letter of the Superior General prior to the sessions of the Provincial Chapters of 1862.

Spirit of mortification

Although the Chapter not only took no definite steps regarding the changes to be introduced in the Rules, but even agreed that they should not be re-printed before its next session, nevertheless, I have thought it best to accede to the desire which has been expressed to me on several occasions and to suppress Article II of Rule 16 (Josephite edition).¹ But in the name of God, in the interests of your eternity and those of the Society to which we belong, let us not give in to sensuality. Otherwise, we would perish with the world, which is becoming engulfed in luxury and good cheer, because we would thereby lose the life of our souls by losing chastity, which is the most beautiful of all the virtues.

*Safeguards
of chastity*

How can a young religious escape the shameful vice of impurity if he lives in the midst of plenty, with abundant food and drink, fine clothing, furniture, lodging and, in a word, with every comfort? Is there not a proverb which

¹ This was the article of the Rule which imposed weekly Wednesday abstinence on the Community.—Translator's note.

says that he who feeds his slave delicacies will soon see him rise up in rebellion? No, without a well-ordered and mortified life, no one will long remain chaste. This is particularly true at your age, my dear Novices, well-loved children of God, who are forced by the needs of the education of youth to quit too quickly the Solitude where you are sheltered from every danger! Remember, then, that temperance and mortification are the companions of chastity. They are its right and its left arm, lifting it and your soul with it above the earth to the vaults of heaven, or rather to the very throne of God, in the midst of the choirs of angels. Without the spirit of chastity, on the contrary, you will be like the eagle who rises high above the clouds in his daring flight, remains motionless for a moment with his eyes fixed on the sun, then looks down, spreads his wings, and plunges to earth to feed on a rotting carcass.

Beauty of chastity Is not this, alas, the story of many young men in the religious life? After tearing themselves away from the slavery of the senses, renouncing the world, and giving themselves to Jesus Christ, the Spouse of Virgins, they look back, turn their gaze away from this Sun of Justice, fix their eyes on what they should trample under foot, set their affections on it, crawl along the earth, and wallow in the mud. Do you wish to be like them, children of St. Joseph? Ah, may their sad experience avert from you any such disaster! Whatever the cost, keep your hearts pure; may they be burning fires, giving off the good odor of virtue. In this way your mind will be more sure in its judgments, your prayer more fervent, your classes more successful, and your health stronger. For chastity preserves, strengthens, and, so to speak, spiritualizes the body; it is the source of charm, attractiveness, beauty, youth, and vigor even amidst the white hairs of old age.

Various counsels If you wish to assure yourselves of these advantages for the future, it is not enough to be sober and mortified. You must likewise, dear Fathers and well-beloved Brothers, have a high esteem for chastity, distrust yourselves, guard your senses, and observe the rule on modesty. Above all, you must be genuinely humble, for pride is the father of impurity. Besides, you must shun all daintiness in food, clothing, and care of the hair. It is your duty to apply yourselves constantly to your duties and to avoid

dissipation, idleness, and useless visits and journeys. Finally, you must guard scrupulously against the least familiarity with your students, and particular friendships among yourselves, not to mention conversations with that half of the world which is trying to ruin the other half. Bear well in mind that one imprudent word or look has often caused even the most virtuous to fall.

Prayer and chastity To all this add fidelity to prompt rising and to prayer, weekly confession, frequent Communion, and, in a special way, devotion to Mary and St. Joseph. There is in these two names something so sweet, pure, chaste, heavenly, and terrible to the demon of pleasure, that the simple invocation of them is enough to put him to flight. If these holy names are in your hearts and on your lips in the morning as you arise, in the evening as you retire, and throughout all the combats of your day, then chastity will be the strength of your soul, the health of your body, the honor of your life, the glory of your house, and the pillar and splendor of the Congregation. Let us bring its charm into our work, whatever it may be, and let its sweet perfume pervade all our schools. If we do, we shall certainly remain steadfast in our vocation, and shall merit to behold God in heaven, after having contemplated Him already in this life mirrored in our own pure conscience.

Obligation of Chastity Pardon me, dear Fathers and well-beloved Brothers, if I have insisted so strongly on chastity. I have done so in the conviction that on this virtue depends each one's perseverance in his vocation and, consequently, the salvation of many souls, for the vice opposed to chastity has by itself ruined more young religious than all other vices together. That is why I beseech you to use every means to triumph over the flesh and its concupiscences. This is your duty to God, who has called you to live the life of the angels; to Jesus Christ, whose living tabernacles you have become; to the Holy Ghost, who has consecrated you as His temples. It is your duty to yourselves, because on this depends both your present and your future happiness, and to the Society on which you will thus confer glory and splendor.

Spirit of study I cannot conclude, dear Fathers and well-beloved Brothers, without recommending study as a sure means of freeing one's self from bothersome thoughts against the beau-

tiful virtue of chastity. If idleness leads to boredom and to the grossest of vices, study on the contrary is a source of pure delights, which inspire disgust for the shameful pleasures of the senses. How much I could say here to the greater number of our novices and young teachers, not to mention certain Directors of schools! Some there are who hardly study at all, while others do not study what they should or as they should. How many there are who could now have their degrees if they had only known how to use the time they have for study. Instead of them having their degrees, their ignorance compromises the honor of the Congregation. Too many of us think that the duty of study, while binding postulants and novices, finishes, at least for all practical purposes, with the end of the novitiate or the obtaining of degrees. And of those who do keep on with their studies, how many there are who, instead of accepting the counsels of those whose duty it is to direct all our studies, follow only their own personal fancy or natural curiosity! The result is that those who neglect study altogether will never acquire the kind or amount of knowledge necessary for the proper fulfillment of their duties, while those who study aimlessly lose what little knowledge they had and gradually sink into an ignorance which prejudices the work of God while it exposes them to the fatal consequences of idleness and to the dread judgment of God, who will sooner or later exact of each one an account of his talents. On the day of judgment lack of knowledge will be just as much a reason for condemning the lazy student as lack of piety will be for the lukewarm or lazy religious.

Annual examinations It is with a view to safeguarding you against such a misfortune that we have adopted for our younger religious a system of annual examinations patterned after those prescribed by the Church for priests whose powers she limits and revokes according to the provisions of law.

I take this occasion to acquaint you with the following passage from the report of the General Chapter Committee on Studies:

As regards the annual examinations to be undergone by all the members of the Congregation, the Committee expresses the wish that every year and, as far as possible, before the distribution of obediences, more regular investigation be made into the progress expected of the individual members according to each one's talents, conformably to the program of studies decided upon and announced at the time of the

retreat. Consequently, the written part of the examination should be arranged as follows: 1) a dictation for spelling; 2) a grammatical analysis of a given passage; 3) an exercise in mathematics on the metric system and commercial operations; 4) an exercise in style on an easy subject. Besides, each Brother must present a page of different kinds of writing, a specimen of linear drawing, and a physical, historical, or political map of France.

To enhance this examination with greater solemnity, five different committees should be appointed to work simultaneously, each one composed of three members: the first in charge of reading and French; the second, of writing and drawing; the third, of history and geography; the fourth, of arithmetic, accounting, and general scientific subjects; the fifth, of singing and music.

Subjects for study Let us, then, be men of study, dear Fathers and well-beloved Brothers, but let us study the things we should know, and in their proper order. Our first interest must be for religion, its dogma and moral, its sacraments and ceremonies. After this come our Constitutions, Rules, and Directory, and the *Catechism of the Religious Life*. Then, if we are priests or candidates for the priesthood, we must study theology, Sacred Scripture, canon law, and church history. As for the teaching in primary and secondary schools, I can offer no better suggestions than those which were submitted to the General Chapter and which will be made known to you at a later date.

Prayer for the Holy Father The news which has just come from Italy is so serious that I can hardly continue this letter.² It impels me likewise to beg of you to recite for nine days following the reception of this Circular Letter the prayer which is found on page 170³ of my volume of Circulars, and to read in this same volume on pages 195, 203, and 238⁴ the reflections on the time of trial through which we are passing.

² On September 17, 1860, the day before this letter was written, General Lamoricière, French commander of the army of international volunteers which had rallied to the defense of the Papal States against the armed forces of the Piedmontese, found himself in a militarily hopeless situation near Loreto and Ancona. This crisis, which presaged imminent defeat and disaster for the papal cause in the Marches of Ancona and constituted a direct threat to the safety of the Holy Father and the City of Rome, gave rise to the anxiety which Father Moreau here expresses for the Holy See.—Translator's note.

³ Cf. page 158 of Volume I, English edition.—Translator's note.

⁴ Cf. pages 194, 201 and 235 of Volume I, English edition.—Translator's note.

I must recommend here that Superiors and Provincials who are charged with the direction of the Marianites limit themselves to those functions which are assigned to them by the Constitutions. They should never preside over the Sisters' chapter of accusation, nor should they busy themselves with that detailed direction which pertains exclusively to the Superiors of these houses. It is equally important that confession should never degenerate into mere direction.

In conclusion, I ask the suffrages of the Congregation for Brother Antoine, professed, who died at the Mother House last September 11th; for Brother Aloysius Gonzaga, professed, who died at Notre-Dame-du-Lac; and for Sr. Mary of St. Lucy, professed, deceased in Canada.

This present Circular Letter shall be read in its entirety at the chapter or spiritual reading immediately following its reception, and then preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix, Le Mans, under our signature, our seal, and the counter-signature of our General Secretary, the day, month, and year as above.

The Superior General
Moreau

By order:
The Secretary General
A. Séguin

P.S. Since the two General Chapters decided in their recent sessions that there would be community of spiritual goods between the priests and Brothers and the Sisters, I hasten to inform you of this decision for your consolation.

J. M. J.

No. 132

Notre-Dame de Sainte-Croix

Le Mans

October 8, 1860

MY DEAR SONS IN JESUS CHRIST:

Conformably to the decisions of the two General Chapters decreeing that there shall henceforth be community of spiritual goods and, consequently, of prayers, between the priests and Brothers and the Sisters of Holy Cross, I ask your suffrages for Sister Mary of St. Andrew, professed, who died in America at Springfield, Illinois. In consequence, kindly offer for the repose of the soul of this dear Sister the same suffrages as you would for a deceased professed member of our own Congregation.

Mortuary monument Since we have just erected a monument in the cemetery at the Mother House for the members of the two Congregations who have died in foreign lands, you are requested to send a list of your departed religious to the Secretary General.

Canonical organization of houses Inasmuch as His Holiness, Pius IX, has formally declared his wish to have all our houses organized in conformity with the Constitutions, under penalty of nullity of profession and capitular acts, you must not fail to send me, if you have not already done so, detailed statements on the organization of your councils and chapters. Otherwise it would be necessary to refrain from acts of administration which would be against the Rule, and to suppress Vicariates, as I did in the case of Paris, Maulévrier, and La Souterraine. The reason for this measure was that these houses were unable to function properly for want of necessary personnel. From this it can be seen how wrong it was to criticise this action of mine.

I advise you, dear sons in Jesus Christ, to begin your spiritual read-

ing this year by using the first part of my *Pedagogy*. Then take up the *Catechism of the Religious Life*, with the rules on prefecting. Afterward read the entire Rule and the Directory, and then pass on to some treatise by Rodriguez, the life of a saint, or whatever may seem best suited to the circumstances.

Fidelity to Rule I cannot conclude without urging you to observe faithfully our Constitutions and Rules. Otherwise, you will but vegetate in the Congregation, in your studies, and in your spiritual life. You will obtain no lasting success and, above all, no merit before God. Sooner or later your house will lose its reputation and end in ruin. A religious establishment can no more function without regular discipline than a watch with works out of place and springs in confusion.

Importance of the Rule The Rule, moreover, is a guarantee of work and virtue. It saves us from caprice and unforeseen events. It surrounds us with peace and silence. It fixes an occupation for each moment, and makes wise disposition of our time.

The Rule forms our character; it softens our disposition and smoothes rough edges. It roots out faults of mind and heart, and replaces them with virtues.

The Rule assures good conduct and develops the seed of all the virtues which sanctifying grace sows in the soul of the young novice. This it does because it accustoms him to conquer self and obliges him constantly to fight against his tastes, his inclinations, and his passions.

The Rule is useful even from the viewpoint of bodily health. It determines the hours for rest, for rising and retiring; it regulates matters of food and clothing. It is thus an aid to health because the body wants good habits and regularity more than anything else.

Thus experience proves that religious who really observe their Rule ordinarily live longer than people in the world and, above all, are more happy, since there is no yoke so sweet as that of the Rule. By observing it in a spirit of faith we live contentedly in our vocation, free from all anxiety, and in the bosom of abundant peace. As the pious author of the *Imitation* says: "Go where you will, you shall not find peace save in humble submission to a Superior."

*Chapter of Accusation
and Direction*

There are two articles of the Rule which are indispensable to the enjoyment of this happiness. I refer to the chapter of accusation, and the practice of Direction. I shall not insist further on this second point, even though it is of the utmost importance, because I have expressed my mind in this regard in the *Catechism of the Religious Life*, Lesson 9, page 141. I must, however, recommend to you the accusation of faults in chapter or at spiritual reading, because this is being neglected in some of our houses or is being carried out carelessly, although this rule cannot be thus violated without depriving ourselves and our houses of great blessings.

*Benefits of Chapter
of Accusation*

Nothing can be more advantageous for us than what destroys pride, which is the source of our faults, and what establishes us in concord and charity with our neighbor. These are the fruits of the act by which we make known our daily faults and evil tendencies, not only in confession or in Direction, but also in the presence of our fellow-religious. Can we imagine any practice more crucifying for human vanity? This is the most brilliant victory we can win over the most rebellious of our inclinations. No practice can be more helpful to humility, which is the most fundamental virtue of the religious life, or to the spirit of fraternal union. That religious will make rapid progress who enters into the spirit of this practice, especially, if he is with companions frank enough, or rather good enough, to tell him of his faults by an accusation which is reserved though well-merited, and at the same time charitable. Have no fear that this zealous monitor will fall victim to the complaints of wounded self-love, no matter how deeply it may have been humiliated. On the contrary, the true religious will take the first opportunity to manifest respect and gratitude towards such a monitor! Blessed be the houses of the Congregation where such a spirit reigns! Peace and divine mercy are assured them: *Pax super illos et misericordia.*

Various counsels

I believe it my duty to forbid the use of the tassel which some wear on their hats, as also the little watch-pocket which some have had inserted in the cassock underneath the cincture in such a way that the watch chain can be seen very prominently.

Unless he has obtained a supplementary grant, no one may exceed the approved budget without violating the vow of poverty. Clothing for a reli-

gious who goes from one house to another is to be charged to the house which he leaves.

As I finish these lines, I have just received a letter from Monseigneur Dufal, informing me that he expects to be here on All Saints' Day. Consequently, his consecration will take place in the Church of Notre-Dame de Sainte-Croix.. While awaiting this event, and for his intentions, I wish you to recite the *Veni Creator*, with the versicle and prayer, until the above-mentioned feast. At that time I shall announce to you the date of the consecration.

Given at Notre-Dame de Sainte-Croix under our signature and the counter-signature of our Secretary General, the day, month, and year as above.

The Superior General
Moreau

By order:
The Secretary General
A. Séguin

J. M. J.

No. 133

Postscript to a Circular Letter of the General Prefect of Studies

October, 1860

Financial obligations I take advantage of this Circular, which was sent out under my direction, to remind all our houses that no member of the Congregation may, without violating his vow of poverty, contract any financial obligation, even a purely personal one, without the explicit permission of his Superior or Director. Likewise it pertains exclusively to Superiors or Directors to sign the above-mentioned obligations, such as drafts, notes, and the like. No steward may do so without formally violating my express orders as well as his vows of obedience and poverty.

These prescriptions¹ are demanded by the fact that it is only the Superior or Director who would be responsible before the civil law for operations of this kind. Since, should the case arise, I myself would have to answer for all financial transactions carried on in the name of the Congregation and in the name of each individual house, I feel it my duty to exact, in virtue of holy obedience, that all such transactions without exception conform to the Rules and Constitutions.

Moreau

¹ The prescription which Father Moreau lays down so firmly in this Circular loses its apparent harshness when it is recalled that he was just at this time becoming suspicious of serious financial disorders in the Paris house. Further letters will tell how a religious of this house had played into the hands of swindlers and brought about the situation which entailed financial disaster for the Congregation.—Translator's note.

J. M. J.

No. 134

Notre-Dame de Sainte-Croix
Le Mans
October 24, 1860

MY DEAR SONS IN JESUS CHRIST:

Replies to questions As I send you the enclosed documents, I wish to take this opportunity to reply to certain questions which have been put to me, and to call your attention to the following prescriptions:

1° According to our Rule, the habit for the novices is the same as for the professed with the exception of the little statue, which is proper to the professed.¹

2° The clothing supplies of a Brother who is changed to another house by lawful authority should, if necessary, be completed by the house which he leaves.

3° Henceforth the *Ordo* will be edited and sent out by our Secretary General.

4° Supper for our houses in France and for the Provinces whose climate does not require a different rule will be at seven o'clock, followed immediately by the beads, spiritual reading, and chapter.

5° In virtue of holy obedience, I forbid anyone to visit with postulants outside the Novitiates of the Marianites, especially in the residence of Sisters who are employed in our houses, or, without my permission, to have Sister-infirmarians who are not forty years old. Our religious are likewise forbidden to have any contact with the above-mentioned Sisters unless their obedience so requires.

6° Only the Josephites have obtained a renewal of their authorization to travel half-fare on the line from Paris to Rennes and Alençon, via Chartres.

7° I ask all the prefects of studies to send in their schedule of studies promptly every year before the opening of school, in order that we may establish uniformity in this matter. The programs for this year should be sent as soon as possible. These schedules are to be sent by each house to the Vicar, and by him or the Provincial Prefect of Studies to the General Prefect.

¹ The reference is to the habit of the Josephites, which then included a statuette of St. Joseph. This was later replaced by the medal now in use.—Translator's note.

8° I forbid any Superior or Director to grant extraordinary vacations, or to be absent from his house for more than two days without the permission of his Provincial. It is the duty of this latter to fix the dates for the opening and closing of schools and classes; in the case of communal schools, the Provincials should have an understanding with the civil authorities.

9° I commend to your attention and docility page 221, number XII, and page 320 of the volume of my Circulars on clothing².

10° As the tax on snuff has greatly increased of late in France I formally forbid its use to all who have not already contracted this unbecoming habit. I likewise insist that those novices and postulants who cannot break off this habit before profession, be required, whenever possible, to meet the cost of it out of their own money. As for the professed, they should try to diminish rather than increase this expense, which for Notre-Dame de Sainte-Croix alone amounts to five hundred francs per year. I speak here only of those who snuff, for I forbid the admission of any who smoke into our houses in France. I except only those professed religious who are in climates where their health might suffer if they were to give up smoking. The decision in this matter belongs to the Superior, who should limit a religious to one or two cigars a day. As for the novices and postulants of those countries, I leave it to the wisdom of their Provincials to grant such dispensations as are asked for by the local Superiors and Directors. In all events, bear in mind that a person sins against poverty by using tobacco without necessity, without moderation, or wastefully.

Spirit of obedience Here I must make a very serious observation concerning certain members of the Congregation who, at the least contradiction or difficulty, ask for a change of residence or obedience. These remarks apply also to those religious who counsel the malcontents to ask for a dispensation from their annual vows if their request for a change is refused, or who decide the question of their vocation without referring them to their Superiors. Such religious are blind men who, to use the Gospel phrase, fall into the pit which is ordinarily dug under their feet by pride and sensuality. They forget that their assignments are given in virtue of holy obedience and that a Superior who would dispense them from their vows for such insignificant reasons would be guilty of grievous sin.

Fidelity to vocation I do not refer here to those who threaten to break the most sacred of ties if their desires are not gratified, and who sometimes actually carry out these threats. They thereby openly violate the promises they made to God through Jesus

² Pages 220 and 315, of Volume I of the English edition.—Translator's note.

Christ, as they knelt in His temple before His altar, during the awe-inspiring sacrifice of the Mass. Such conduct is nothing less than a scandalous return to the world, black perfidy, frightful sacrilege, atrocious perjury, monstrous infidelity, horrible desertion, and disgraceful apostasy! May God be pleased henceforth to protect all the professed religious of our Congregation! Above all, may it please Him to pardon those whom the demon has seduced, and to bring them back to the path of salvation from which they have wandered. Thanks be to God, there are only two or three to whom these bitter and terrible reflections apply; but even this is enough and more than enough to make us all tremble. *Qui stat, videat ne cadat.*

I am speaking here only of those who for a trifle abandon their first resolve, or of those who are bound only by annual vows and who, because of the difficulties and contradictions they encounter, ask for a dispensation if their obedience is not changed. I also have in mind those who, though perpetually professed, leave of their own accord, or on the advice of inexperienced directors, in order to enter an Order more austere than the Congregation which first admitted them to its ranks. Even supposing that such is the path into which obedience to grace calls them, they seem to presume that they could not obtain from their Superiors either permission to leave, or authorization to add some further austerities to the practices of penance already in use in the Society. Experience proves that such changes hardly ever succeed. A man may change his place of residence, but his dispositions always remain the same. The weakness and frivolity which induce a religious to abandon one state of life usually make him discontented with the second as well. A man has sufficient strength and grace to live the kind of life which he felt himself bound to embrace, and yet he abandons it, without any assurance that he can fulfill the duties of a more perfect life, or that he will not encounter more difficulties, obstacles, and trials than he expected. What imprudence!

To those who do not leave the Congregation under pretext of embracing a more perfect life, but who ask for a change of employment or residence at the slightest provocation, I say, let them beware of levity, inconstancy, and the spirit of self-gratification. They should be afraid that their Superiors will give in to their desires without sufficient reason. When they thus get what they want they are exposed to the risk of passing from the state of obedience to that of self-will, and of losing

the merit of their previous generosity along with their peace of conscience.

Perseverance Above all, let those who might be tempted to return to the world without even awaiting the expiration of their annual vows, recall the story of the young man in the Gospel who refused to follow Jesus Christ because he loved the goods of the world. Let them also meditate on these terrible words of our Saviour: "He who puts his hand to the plow and looks backward is not fit for the kingdom of Heaven." Careful meditation on this truth will enable you to triumph over your inconstancy, you who are troubled and tormented by instability. Do you regret having left all to follow the Saviour like the Apostles, having chosen the Lord for your portion like David, having chosen the better part like Mary, having preferred the ignominy of the Cross to the riches and pleasures of the world? Ah, think betimes of the sorrow and remorse which such cowardice will cause you at the moment of death.

Silence If you wish to forestall so great a misfortune, be faithful to your Rules, particularly to the rule of silence. Yes, dear Fathers and well-beloved Brothers, keep silence at the times and in the places indicated by the Rule, and the union which recollection will thus establish between God and our souls will strengthen each one of us in his vocation. Besides, let us not forget that on the dread day of judgment we must render an account of all the idle words by which we have violated the rule on silence. Superiors should meditate on these words of Collet, with which I conclude this letter: "According to the opinion of all the Doctors, a Superior who culpably or through negligence allows relaxation in the observance of a rule such as the one which prescribes silence or forbids the visiting of rooms, is guilty of grievous sin."

This Circular will be read at the chapter following its reception.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

Moreau

P.S. Those who may feel called to Algeria or Eastern Bengal are invited to inform me accordingly.

J. M. J.

No. 135

Notre-Dame de Sainte-Croix
November 12, 1860

MY DEAR SONS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

Consecration of Bishop Dufal At last Reverend Father Dufal, Vicar Apostolic of Eastern Bengal, who has been named Bishop of Delcon *in partibus*, has arrived, after having providentially escaped serious peril on the Red Sea. His consecration will take place at nine o'clock in the morning, on November 25th, the last Sunday of the month, in our Conventual Church. The Archbishop of Tours will be the Consecrator, assisted by the Bishop of Le Mans, and by Bishop de la Hailandière, former Bishop of Vincennes, in America.

Prayers for Bishop Dufal Because you understand so well how important it is for our dear Father to become more and more worthy of this sublime and difficult mission, I hardly have to remind you that he needs your prayers. He needs them in order that God may be pleased to fill him with the gifts of the Holy Ghost when the venerable prelate pours on him the "oil of joy" which will confer on him the plenitude of the priesthood, and set him off from his brethren by elevating him to the episcopal dignity. Yes, we shall all pray that the adorable Trinity may work in his soul the mysterious effects signified by the visible rites used by the consecrating pontiff. The imposition of hands signifies the fulness of all heavenly gifts; the anointing of the head, the office of representative of Jesus Christ on earth; the book of the Gospels placed on his shoulders, the mission of preaching the Word of God; the anointing of his hands, the power of ordaining priests and of using the keys and the treasure of the Church; the mitre, the duty of controlling his outer senses and of explaining the two Testaments; the gloves, zeal for good works; the ring, the obligation of fidelity to his Vicariate Apostolic, while still remaining a member of the Con-

gregation which has elevated him to this dignity. Finally, the crozier symbolizes the duty of supporting the weak, correcting sinners, and bringing the lost sheep back to the fold.

In order that our bishop-elect may correspond worthily with so many graces, and that I may never regret, but may rather rejoice at having presented him to his Holiness, Pope Pius IX, for elevation to the episcopate, let us accompany him in his retreat with our own silence, recollection, and good wishes, in order that we too may renounce once for all the old man and put on the new man. Thus renewed in spirit, may we live for God alone, and for the many souls whose salvation He has entrusted to us. For the episcopal consecration of our beloved Vicar Apostolic let us ask the intercession of Our Lady of Holy Cross by reciting daily the Litany of Loretto. To gain the indulgences attached to this litany, it is not necessary to add the versicle and prayer *Gratiam*. For this same intention let us invoke St. Joseph by reciting the prayer, *O, St. Joseph*, which we say at the end of meditation, and, especially by reciting or singing daily the *Veni Creator* with the versicle and prayer, from now until the twenty-fifth of November inclusive.

As for myself, I feel great need of preparation for this great day in order not to place any obstacles in the way of the merciful designs which are about to be accomplished in our beloved Father Dufal, in our entire Congregation, and in the flock confided to him—a flock, alas! scattered and abandoned to all the fury of the wolves. For this reason, I have decided to go away on retreat during the days prior to the consecration.

I cannot close this Circular Letter without forbidding each and every member of our family to accept invitations to dine outside our houses, unless in cases of real necessity.

Once again I also recommend the Holy See to your fervent prayers and communions.

This present Circular Letter shall be read in chapter, or at the spiritual reading following its reception, and afterwards preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix under our signature and the seal of our Congregation.

B. Moreau

J. M. J.

No. 136

Notre-Dame de Sainte-Croix
Le Mans
December 1, 1860

MY DEAR SONS IN JESUS CHRIST:

*Consecration of
Bishop Dufal*

Hardly had the Archbishop of Tours, assisted by the Bishop of Le Mans and Bishop de la Hailandière, finished the ceremony of the consecration of our Vicar Apostolic, when I felt the need of thanking God for the remarkable favor thus conferred on our Congregation in the person of one of its members. I write you this Circular Letter, consequently, in order that you may share my gratitude. When our expressions of thanks are offered together, they will more fully satisfy the debt of the family of Holy Cross. Our homage, rendered in this way more agreeable to our Lord, will be the source of new blessings, because, as St. Bernard says, ingratitude is like a burning wind which dries up the channels of the waters of grace.

Spirit of gratitude

We know that our Lord denounced the ingratitude of the lepers, who were so forgetful of their cure. We are familiar with His complaint that, of all those who were healed, only one retraced his steps to glorify God and thank Him by casting himself at His feet. It is also true that among all nations, even the most barbarous, the ingrate is despised and regarded as a monster, while the grateful heart is blessed by all tongues. How much more guilty we would be, we who have been so favored with the gifts of Divine Providence, if we heeded not the hand which conferred them! In our needs, dangers, and sufferings we betake ourselves to prayer. Yet of all those among us who have prayed and been heard, how many have thanked God as fervently as they petitioned Him? Shall it be said of us that the abundance of God's gifts lessens our gratitude, and that in the end we regard His gifts as ours by right and are no longer moved by them? Shall it be true of us that he who has received the most lavish favors and from whom more is expected, makes the least return; that the children of the family are less grateful than the servants,

that the intimate friends of God, and, to use the language of St. Paul, God's domestics, show themselves more indifferent to Him than strangers? The heart revolts at this thought, yet, one would be inclined to believe it on seeing how we react to the favors with which Heaven is enriching our Congregation.

Alas! the poor, the orphan, and the unfortunate, who might be inclined to complain of the inequality of their lot, show themselves grateful for the least of Heaven's favors. For the black bread, which they water with their tears, they bless God from the bottom of their hearts. The poor Bengalis thank the Author of all good with outbursts of joy when they greet the annual arrival of a missionary. But we, who are in need of nothing in the order of nature or of grace; we who, through no merit of our own, are God's favored children, the privileged citizens of His Church, who can daily sit at His table and hear Him speak, who can unite ourselves to His sacrifices, we who are the spoiled children of His Providence, how do we show our gratitude? Does not the continual enjoyment of His favors harden our hearts? Have we not taken for granted the miracles of love, the choice graces, and the signs of predilection with which the Lord has been pleased to favor us?

At least, may this latest favor from God, who has raised one of our members to the episcopate, enriched the Congregation of Holy Cross with the plenitude of the priesthood, and, so to speak, crowned our Institute, arouse our gratitude and make us faithful to our duty of thanksgiving. This is a matter of common interest for all of us, since ingratitude would dry up the source of divine blessings. Just as abyss calls to abyss and one sin begets another, so one grace gives rise to another if we are faithful to the first. Let us, then, go to the foot of the altar to thank the God of all goodness for the new proof of His mercy, which He has bestowed upon us.

But no, I am mistaken. It is not precisely for our sake that this new mystery of grace has been worked in our midst. As the priest is elevated to the sacerdotal state for others rather than for himself, with still greater reason the bishop is consecrated for the redemption of men and not for his own sanctification. Hence, it is for the unfortunate people of Eastern Bengal and not for Notre-Dame de Sainte-Croix that the episcopal dignity has been conferred on a member of our family. But is not this a great honor for all of us! Most assuredly, for it shows that the Holy See has sufficient confidence in our spirit

of zeal to confide to us the mission whose Vicar Apostolic has become the Bishop of Delcon *in partibus*. Yet, despite all this, our joy dwindles and our heart is torn by the thought that there are fifteen million infidels to be converted and that our poor Congregation has so few subjects available and such scanty pecuniary resources.

Were we too presumptuous in accepting such a responsibility? I cannot believe so, my dear sons in Jesus Christ. I only yielded to the pleas made to me eight years ago in the name of the Propaganda at Rome, and I am conscious that no human motive influenced me in presenting Reverend Father Dufal to His Holiness, Pius IX, for episcopal consecration.

Nevertheless, the purity of our intentions is not in itself sufficient to make us find mercy before the Sovereign Judge. We must do all we can to further the designs of divine mercy on Bengal and to provide for its immense needs. We must not betray the confidence with which the Vicar of Christ has honored us, nor disappoint the hopes of the Councils of the Propagation of the Faith. This, moreover, is the only way to prove our gratitude to God. Love, as St. Gregory says, shows itself in deeds rather than in words.

Zeal for missions Let us, then, set ourselves to the task, you especially my dear sons in Jesus Christ, whose lot it is to drink of the same chalice of labor and suffering as the beloved confrère who, though he has become your bishop, remains like yourselves a religious of Holy Cross. Bear patiently, like the Apostles, the sacrifice of country and family, the scorching climate, the coarseness of the people, the scanty and monotonous food, your bamboo huts, and all the dangers which constantly surround you on your apostolic journeys. If to this patience you add the spirit of prayer, after the example of the Apostle of India, who is so worthy to serve as your model, sooner or later light will shine in your darkness, and the Saviour will reveal Himself through your ministry to those seated in the shadow of death.¹

In order to assist you at least by our fervent good wishes, we shall pray with you before the Blessed Sacrament, and recite during our hour

¹ Today the staff of this mission is as follows: Chittagong—Bishop Dufal, Father Fourmond; the school is conducted by Sr. Mary of St. Augustine and Sr. Mary of the Holy Angels; Dacca—Fathers Mercier and Dussault; Toomiliah—Fathers Larbiou and Legrand; Noakhali—Fathers Maniel and Roche.—Note in the original.

of adoration the prayer given in the Directory for the success of your mission.

Silence The most efficacious means of assuring an answer to our prayers and of proving our gratitude to our Lord is to serve Him with new ardor by an exemplary fidelity to our Rules, especially to those of rising and silence. If I call these two points to your attention, it is because long experience has taught me that they are ordinarily not so well observed as the other rules. Yet we can well say that they are the most important of all our Rules, because on the sacrifice we make in prompt rising depends the success of our morning meditation. Our meditation, in turn, determines the entire day, and without prayer and silence we grow negligent in the service of God.

How can anyone be recollected during spiritual exercises, devoted to his work and faithful in the discharge of his duties, if he does not scruple to talk on any and all occasions, if he even seeks and creates such occasions in order to dissipate himself in useless chatter. How can anyone be a good religious who meets others secretly inside or outside the house, arranges furtive conversations, or wanders from door to door, from room to room, forever troubling now one, now another, with prattle which cannot escape wounding charity? What shall we say of the religious who is not content with wasting his neighbor's time or even disturbing the regularity of the entire community, but who even takes the liberty of corresponding with seculars out of pure curiosity, in order to give or gather news, manifest purely human friendship, or complain of his Superior or Director through criticism or ridicule? Such conduct violates the vow of poverty by unauthorized expense, and at the same time offends against charity to one's neighbor and the respect due to all legitimate authority.

Grand silence What shall we say of the violation of grand silence, the silence which should be observed in all our houses from night prayer until after the morning meditation? The silence of nature herself throughout the night should make us reflect and should so impress us with the spirit of recollection, that we may be inspired to meditate on death and on the majestic spectacle of the earth at rest and of the heavens sparkling in all their brilliance. Ah! the words which now come so easily to the unmortified and indiscreet tongue, words which are presently regarded as trifles, will weigh heavily in the

scales of Him who will demand a strict account for every useless or idle word.

Exhortations to silence Silence, therefore, you perpetual violators of a practice without which you will never be religious and about which you are so grossly deceived. Silence for you, above all, who delay your retiring in order to make visits which are banned even during the day or to take part in forbidden pastimes. Even such extremes, alas, are sometimes reached by those who disregard the rule of silence. Ah! how I pity young religious who fall into the hands of such Directors of schools! O, my children, resist this bad example, and beware of that false spirit of charity which would make you fear wounding your Superiors by refusing to imitate their bad example. On the contrary, you should inform your Provincials of these disorders. Set yourselves firmly against such relaxation and stand fast against these abuses which would completely destroy the religious spirit.

Silence, therefore, and if you have hitherto had the misfortune to disregard the counsels of your fellow-religious or even of those who have a right to command you, enter into yourselves and repair the scandal of your past conduct by your exemplary fidelity henceforth to the rule of silence!

Silence, Superiors and Directors, you who have more occasions as well as more reasons to violate it. If you never break this rule without necessity, you will succeed better in having it observed by others in the times and places prescribed by Rule. Then, and only then, will we have religious who are serious-minded, earnest, modest, recollected and devoted to work. If we imitate the silence of Jesus, Mary, and Joseph, each house of the Congregation will model itself on that of Nazareth. Then shall we expiate the many sins committed against truth by words which dishonor it; sins against charity by malicious, slanderous, hard, or insulting words; sins against obedience and humility by words of pride, unjust complaints, murmuring, or scandalous rebellion; sins against modesty and purity by loose or even licentious conversations; sins against piety and regular discipline by ridicule which offends God and is an affront to His faithful servants.

Fruits of silence Not only will silence help to expiate these sins of the tongue, but by favoring recollection and custody of the senses, it will check the wanderings of the imagination, prepare

us for prayer, dispose us for frequent communion, and help us to walk in God's presence. Silence will aid us to utilize every moment of the time allotted for study and will everywhere encourage piety, a sense of duty, peace, and union of minds and hearts. In this way silence will render us more worthy of God's blessings, especially of those special graces of divine protection which are merited only by exact fidelity to all the duties of one's vocation. If silence is thus religiously observed, it will become for each of us like the mysterious ladder of Jacob on which our guardian angels will mount to bear our prayers and gratitude to our Lord, and on which they will descend from heaven to bring us new blessings.

Various counsels I shall not close this Circular without insisting on the necessity of having in each house a safe with two locks so that day by day you may deposit therein all incoming funds without ever keeping any money on your person. Exception, of course, is made for those religious who live alone. To those who have objected to this as an innovation, I would reply that this prescription goes back some eighteen years, and is found in the oldest editions of our Rules. For those who term imprudent the entrusting of one of the keys to a young novice who is almost a stranger, I would answer that this is not true because both keys are necessary to open the safe, as one key opens one of the two locks. Finally, if it is objected that this practice is inconvenient because money cannot be obtained from the safe when needed, I reply that since the account-book ought to show what bills are payable from one Council meeting to another, this sum can be withdrawn from the safe a week or two ahead of time during the Council meeting, and turned over to the one who is to make the payments. This should be entered in the register of the House Council.

I regret that I must mention here the following houses as being late with their quarterly reports: Notre-Dame de Sainte-Croix², Sainte-Croix de Paris, Saint-Brieuc, Argentré, Brûlon, Huisseau, Jarzé, Montjean, Préaux, St. Bridget's, Vigna Pia, St. Aignan, St. Berthevin, Bône, and Rânes.

Because of these protracted delays, and in virtue of the vow of obedience, I order all those responsible for this tardiness to send in their reports within eight days after the reception of this present Circular.

I cannot close without informing you, my dear sons in Jesus Christ, that, thanks to a generous gift, we have erected in the cemetery of the Mother House three tomb-stones on which we have engraved the names of the Salvatorists, Josephites, and Marianites who have died abroad.

I may be permitted to remark in conclusion, for the benefit of those who complain of the formation of our subjects, when they see some of them relax

² Although its accounts have been presented.—Note in the original.

or fail to measure up to expectations, that this is ordinarily due to the surroundings in which these religious are suddenly placed and to the example they see around them. We were satisfied with the conduct of these same religious when they were at the Mother House and can testify that there regular discipline was well observed.

This present Circular Letter shall be despatched by the proper authority to all members of the Congregation, to be read in chapter and not elsewhere, and afterward preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix under our seal and signature, and the seal of our Congregation, the day, month, and year as above.

Moreau

P.S.: I desire to see only the Blue Scapular introduced into the Congregation, because to it are attached the richest indulgences.

N.B. 1) Someone has taken the liberty of stating at the end of our *Ordo* that it was printed by my order, though I was not consulted in the matter.

2) There are some who, contrary to the Rule, neglect to make their will before profession. By so doing they give rise to administrative difficulties, even though the negligence be unintentional.

December 3, 1860

Just as this Circular was going to press we assisted at the death of good Brother Augustine, who had returned here from Ruillé-sur-Loire suffering from a most painful intestinal ailment. His death was as edifying as his life had been. Kindly acquit the suffrages prescribed by Rule for this excellent religious whom I mourn most sincerely.

Moreau

J. M. J.

No. 137

Notre-Dame de Sainte-Croix

Le Mans

January 3, 1861

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

New Year's wishes It is a great consolation to me, dear Fathers and well-beloved Brothers, to begin each year with the good wishes you express for me and those which God inspires in me for you. Let me say for my part that if the warmth of these good wishes is to be in proportion to the motives of him who utters them, and to his interest in those to whom he offers them, no one in the world could wish you a happy New Year more sincerely or more fervently than myself. My good wishes are those of a father for apostles of Jesus Christ and for children whom I cherish with all my heart. I offer them to our Lord to the end that you may be happy on earth with the happiness of the just and happy in heaven with the blessedness of the elect. I offer these wishes for the prosperity of your houses, for your sanctification, and for the perfection of all the work entrusted to us. I do not, of course, forget the Supreme Head of the Church who is so sorely tried, and to whom as religious we owe all that we are today.

Reflections on the old year Yet even though it is a pleasure to wish you happiness in this new year, I cannot repress a certain feeling of sadness and my heart is heavy as I see the years succeed one another so rapidly and disappear so completely as to leave nothing behind but the recollection of the good or bad use we have made of them. In very truth, what food for deep and salutary reflection we find in this thought of the shortness of our days here below! We seem almost able to touch the year which has just ended, and yet there is an eternity between it and the year which now opens before us. Ah, the years which flit by so quickly should lead us on to those which will never end, just as rivers carry us back to the depths.

of the ocean where they disappear. Since the years of time are given to us in order that we may merit happiness in the years of eternity, let us look seriously into the use we have made of the twelve months just passed, so that by making a holier use of the time still remaining to us, we may redeem whatever time we may have lost. How will God judge us for this year? Has the year of 1860 really been for us a religious and a holy year? Only if it has been such will it weigh in our favor in the scales of the Sovereign Judge, for years passed in lukewarmness and sin are not worth enough to be recorded in the Book of Life and merit a reward.

I thank God, dear Fathers and well-beloved Brothers, for the regularity, fervor, and generosity of the greater number among you. I beg Him to grant you the grace of perseverance and to make you ever more perfect models, whom the other members of the community may always imitate. But my soul is troubled and saddened when I think of some who have hitherto shown so little religious spirit, so much slothfulness in rising, so little preparation for meditation, so little recollection in prayer, so little devotion during the Sacrifice of the Mass, so little fidelity to the Little Office of the Blessed Virgin. They have evidenced much levity in their looks, much precipitation in their walk, lack of reflection in their words, dissipation in times of work and silence, indiscretion in their conversation, and lack of mortification at their meals. It pains me to add that these same religious have shown little obedience of the mind, docility of will, or readiness to work. Even though they have pronounced the vows of obedience, chastity, and poverty, they have proved themselves slaves to the threefold concupiscence, and in a word, have manifested pride, ambition, jealousy, suspicion, irritability, stubbornness, and sensuality.

Mortification Can it be true that there are some among you to whom we could apply these words of the Apostle, which the world, especially in recent years, verifies in so terrifying a manner: "There are many among you who are enemies of the Cross of Christ, and who have no taste except for what is carnal and earthly." If such were the case, I would tremble for their salvation, and I would see in their conduct one of the greatest obstacles to the blessings of Divine Providence which the devil can place in the way of the family of Holy Cross. This opposition to good, this aversion to the Cross, this idolatry of self, this love of one's own judgment, will, comforts, and conveni-

ences, all this constitutes the inexhaustable source of all the relaxation, resistance to grace, temptations, falls, and sins, as well as of all the calamities of our own time. Why? Because in the very words of the Gospel, self-abnegation and mortification of the flesh constitute the essential basis of all virtue, and consequently of all moral good. In fact, without it one cannot be, I shall not say a religious, but even a good Christian.

As a matter of fact, dear Fathers and well-beloved Brothers, Christianity—and with still greater reason the religious life—is nothing else than the life of Jesus Christ reproduced in our conduct. What is the life of Jesus Christ? It is a poor crib and a cross of sorrow, and between this crib and this cross thirty years of abnegation and sacrifice. Living the life of Jesus Christ means struggling unto death against the flesh and sin, and warring relentlessly against the world and all its vanities.

The first Christians understood this lesson well—they who sold their possessions and gave the price to the poor, and then with the cross on their shoulders followed their Divine Master even up to Calvary. They reproduced the generous examples of the ancient prophets of whom St. Paul said that some were tortured, refusing to accept release, that they might find a better resurrection. Others experienced mockery, and stripes, yes, even chains and prison. They were stoned, sawed asunder, tempted, and put to death by the sword. For long years these heroes of the faith were seen like travelers and wanderers, clothed in sheepskins and goatskins, destitute, distressed, exiled from a world which was unworthy of them, wandering in deserts, mountains, caves, and holes in the earth. Now would you know the secret of these austere virtues and of this heroic generosity? It is found entirely in the doctrine of self-renunciation, detachment from all things, and crucifixion of the flesh.

Dangers of sensuality Because this moral teaching of the Gospel is hardly known today, man's sole concern is for an easy and sensual life; he seeks whatever gratifies the flesh and shuns anything that mortifies it. This explains why we must witness the gradual and noticeable disappearance of greatness of soul, generosity of heart, ardent zeal, and courageous sacrifice. And what is still more deplorable is that this spirit of the world buried in sensuality works

its way even into religious communities. As a result, some religious, after offering themselves through the vows of poverty, chastity, and obedience, hesitate to sacrifice the Isaac whom they should immolate completely unless they wish to frustrate the designs of Providence on themselves, their house, or even the entire Congregation. In their blindness they fail to see that deliberate relaxation, sought out with all the subtleties of a mind clever at disguising sensuality under the outward pretence of imaginary need of prolonged rest or special food, weighs no less heavily in the scales of God than the mortal sins to which such laxness usually leads. I beg of God—and this is the most ardent wish of my heart—to open for such religious the eyes of faith and to make them see the pit which they are digging beneath their very feet: *Utinam saperent et intelligerent, ac novissima providerent!* ~

Exhortations to sacrifice As for you, my dear Fathers and well-beloved Brothers, who have guarded yourselves against this state of languor and softness by rising to the heights of your sublime vocation through fidelity to your Rule, walk to the very end in the path of perfection upon which you have entered, and love God with all your mind, and heart, and strength. If to all of this you add love of neighbor, which is inseparable from the love of our Father who is in heaven, you will resist these encroachments of the examples and maxims of a world which is at enmity with the cross of Jesus Christ.

Spirit of generosity May all of us understand that ordinary virtue is no longer sufficient either to save us or the youth entrusted to us! If education was ever a difficult work from the Christian viewpoint, it is assuredly so today, when parents almost seem leagued together to ruin our young people by raising them in the school of a world wrapped up in materialism. Oh, who will grant us the grace to inspire these young souls with the spirit of renunciation and sacrifice and thus to save them from the corruption which threatens men of every age and condition of life. To this end let us pray and work, let us be on our guard and sacrifice ourselves, and fix our eyes on our Divine Model, without ever allowing the grace of our vocation to grow weak within us.

The hour then, to rise from sleep is at hand. The Church is at grips with hell. Her Supreme Head is a captive in the midst of his own people, and everything indicates that the wrath of God and the

fury of the populace are about to break loose. I urge you, therefore, to pray more fervently than ever before, to make the novena to St. Michael, which you will find on the accompanying leaflet, and to recite the Little Office with special devotion and exactitude. I ask you also to be very orderly and economical in your administration and to receive graciously the drafts which are sent to you on the enclosed sheet.

I authorize, and even command those whom their Superiors or Directors will have found sufficiently prepared, to present themselves for the next examinations, either for the *brevet* or the Baccalaureate.

From the obligation of having a safe with two different locks I dispense those Directors whose only assistant is a novice. They must, nevertheless, still sign and forward their quarterly statement.

I beg of you not to neglect the teaching of singing, especially of religious chant.

Finally, I recommend that you send your proposed budgets sufficiently early for their consideration by the Provincial Chapters at their annual meeting, so that they may be subsequently returned to the different houses.

I conclude by revoking all prohibitions and commands which I may have hitherto issued in virtue of holy obedience.

This present Circular shall be read in chapter, and then preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

B. Moreau

Superior General

J. M. J.

No. 138¹

Notre-Dame de Sainte-Croix
Le Mans
February 6, 1861

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:²

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

Devotion to St. Joseph According to a pious usage which is already of long standing in the Congregation, next month will be consecrated to St. Joseph. It is with a view to aiding you to sanctify this month by redoubled fervor toward this incomparable Patriarch, that I address to you this Circular Letter on devotion to him. I would be only too happy if, in recommending this devotion to you, I could succeed in making it known and practiced, not only among the twelve thousand children entrusted to your care, but also among those influential people with whom obedience brings you into contact.

History of devotion to St. Joseph For several centuries, it is true, devotion to St. Joseph was almost unknown within the Church. This devotion would seem to have been reserved by Divine Mercy for the days of trial through which the Church is now passing and as a means of salvation for these modern times. And it was altogether fitting that this should be so. The first reason was in order to establish the more firmly the truths of the Incarnation of the Saviour and the virginity of His Mother before revealing the mysteries of the retiring life lived by St. Joseph. Then, too, it was proper that this fountainhead of blessings should not be opened up until we had

¹ There were three editions of this Circular Letter, dated respectively February 2, 6, and 15, 1861. Our knowledge of the letter dated February 15th comes only from the fact that it is mentioned by a copyist; no trace of the original has remained. The first edition was intended for the houses abroad, and the second for France. Of these two versions, the second has been chosen because it is the more complete. The variant readings of the first edition, however, have been carefully indicated in the footnotes.—French editor's note.

² The salutation used in the letter dated February 2nd, both at the beginning and in the body of the text is: "Dear Fathers and Brothers."—French editor's note.

first offered the Sacred Heart of Jesus and the Holy Heart of Mary the piety of our devotion. As a matter of fact, it is only after she has acquainted us in detail with the adorable person of Jesus Christ through the refutation of all heretical errors, and added to the crown of the Virgin Mother of Christ as its last and richest flower the definition of the dogma of her Immaculate Conception, that the Church sets herself, so to speak, to spread the devotion on which I propose to write to you.

We may say that St. Joseph remained almost unknown to the world from the time of his assumption into heaven on the day of the Ascension of his divine Son. The reason may be that he himself asked God not to be revered here below with the honors paid him in heaven, until such time as Jesus and Mary had been sufficiently revealed to the world and glorified by all men. Assuredly this supposition would be in complete harmony with the love of obscurity which he evidenced throughout the almost eighty years he lived on earth.³ We might also add that, having risen with Jesus Christ, who by His death opened the graves of many of the just of the Old Law, and having ascended into heaven with Him, St. Joseph was forgotten all the more easily because his body could not be found.⁴ Finally, we must say that men were not disposed to honor him as he deserved. Their eyes, but little enlightened about the Holy Family by faith, were too weak to behold the splendor of St. Joseph's glory and, consequently, they needed to be prepared over a long period of time for the knowledge of his greatness.⁵

3 In the version of February 2nd this sentence ends as follows: "... throughout the almost eighty years which he lived on earth as though not living there at all."—French editor's note.

4 From the allusions in this paragraph, Father Moreau seems to have shared the opinion advanced by some theologians (Suarez, *Commentarii et Disputationes*, q. 29, art. 2, n. 8; *Opera Omnia*, ed. Vivès, 1866, tom. XIX, p. 128) and spiritual writers (St. Bernardine of Siena, and St. Francis de Sales, *Entretiens Spirituels*, Entretien XX, ed. Annecy, 1933, page 445), that the body of St. Joseph, like that of Our Lady was assumed into heaven.—Translator's note.

5 The printing dated February 2nd has the following conclusion for this paragraph: "We must say that men were not worthy to know him at a time when they were not disposed to honor him as he deserved.... Their eyes were too weak to behold the splendor of his glory and, consequently, they needed to be prepared over a long period of time for the knowledge of his greatness."

The succeeding paragraph is likewise marked by noteworthy differences in the text: "Whatever may have been the motives of Providence in this regard, we now behold the days foretold by those saints who promised that in the decline of the centuries our glorious patron would be exalted on high, that God Himself would draw back the curtain which hid this astounding prodigy of grace, and would rend the veil which screened from the eyes of the world the unspeakable marvels which were found in the sanctuary of this privileged soul. Yes, dear Fathers and Brothers, I am firmly convinced that these are the times when 'the guardian of his Lord is to be glorified.'"

Whatever may have been the motives of Providence in this regard, we now behold the days foretold by those saints who assured us that in the decline of the centuries, our glorious patron would be exalted on high, that God Himself would draw back the curtain which hid from mortal eyes this prodigy of virtue, privileges, and power before the throne of divine mercy. Ours are days of seduction for the faithful whose faith is poorly enlightened or whose hearts are not solidly grounded in the love of Jesus Christ and His Church. They are days of darkness, when holy truths are obscured and courage has been found wanting even in those who appeared to be the most devoted protectors of religion. Yes, dear sons and daughters in Jesus Christ, I am firmly convinced that we are now in the time when the guardian of his Lord is to be glorified.

Progress of devotion to St. Joseph I see signs of this in the pious movement which the Holy Spirit is using to inspire the hearts of the faithful with devotion to the worthy spouse of Mary. Another indication is in the enthusiasm with which this devotion is received, not only by religious men and women, as in bygone centuries, but by those who live in the midst of the world and in varying social conditions.

This conviction is likewise strengthened by the Apostolic favors which have been conferred on this devotion, particularly by the liberality of the immortal Pius VII, who opened to both clergy and laity alike the treasury of indulgences in honor of St. Joseph. Many communities are consecrated to him; numerous temples are being built, altars erected, and confraternities organized in his honor.

Another sign that God has from all eternity chosen our present day for the exaltation of St. Joseph in the universal Church, is the extension of the feast of his Patronage to the whole Catholic world by the great Pius IX, who is today so cruelly tried. Other indications that St. Joseph's hour of glory has come are the Congregations of men and women who are prospering under his auspices and who glory in his name. Great numbers of the faithful daily render him a tribute of veneration, confidence, and love. The further glorification of St. Joseph is seen in the Association whose origin goes back to the beginnings of Notre-Dame de Sainte-Croix. Then there is that other Association which will soon draw together a goodly number of pious souls every Wednesday in our

Conventual Church. We shall inaugurate this Association in our beautiful sanctuary, on the nineteenth of the month consecrated to him, by solemnly celebrating his feast, which is our patronal feast. It is my intention to celebrate Mass there myself every week at 9 o'clock, until God shall be pleased to restore peace to Italy. Thereafter meetings will be held only every month.⁶

Plans for place of pilgrimage How happy I would be if in our Solitude at Charbonnière I could establish a place of pilgrimage in honor of this worthy spouse of the Queen of Virgins, and help to spread devotion to him by constructing a chapel in his honor to replace the one which is presently falling into ruin. Such a monument would make reparation for the outrages done to our holy Patriarch during the storm of the Revolution which rocked the soil of France and destroyed those churches which the faith of our fathers had dedicated to him. For it was at this time that devotion to St. Joseph disappeared in France to such an extent, that thirty years ago he was regarded as an ordinary saint and counted only a few devoted servants.

Since the definition of the dogma of the Immaculate Conception, however, an almost miraculous enthusiasm has been sweeping us again towards the foster-father of our Saviour, and in the midst of our anxiety for the future, Jesus Christ seems to repeat to us these prophetic words: "Go to Joseph and do whatever he shall tell you." In co-operation with this mysterious action of Providence, preachers are sounding his praises, and pastors are gathering the faithful together at the foot of his altars every Wednesday and during the month consecrated to him. As a result, people are beginning to call March "the month of St. Joseph", just as long ago they gave May the beautiful title of the "Month of Mary". Medals are being struck in his honor; holy cards recall his lovable countenance; his statue has its place of honor in homes, and his litany is recited. Bishops are approving Associations dedicated to him, particularly the one which we shall erect in our church on the day of his feast. Popes are granting indulgences to his confraternities, as for example that for a happy death, erected at Rome, the one established at Lyons, and the Association of Perpetual Devotion

⁶ We have no explicit indication of the exact name or nature of this new association, but the context would appear to point it out as a special league of prayer in honor of St. Joseph for the Holy Father and the security of the Papal States.—Translator's note.

to St. Joseph, approved by His Holiness, Pius IX. The aim of this Association is to gather together a number of persons corresponding to the number of days in the year, that is, three hundred and sixty-five, each one of whom chooses a day in which to pay special homage to the glorious Patriarch.

Thus it is, dear sons and daughters in Jesus Christ, that in recent years the glory of St. Joseph has shone with ever-growing brilliance. Far from being eclipsed by the splendor radiating from the Sacred Heart and the Immaculate Conception, devotion to him seems rather to have benefited thereby. From all this I conclude that it is in the plans of heaven to unite here below in our veneration and our love, although in different degrees, the three august persons who formed on earth, as it were, a living image of the invisible Trinity.

Necessity of devotion to St. Joseph Nor shall we hesitate to use all the means at our disposal to make him known, honored, and loved if we reflect that our Lord and His Blessed Mother desire to see devotion to His foster-father spread over the entire Church Militant, first, because it will prove to be a source of most precious favors for all those who will accept it with fervor, and secondly, because it draws attention to the virtues and greatness of this incomparable saint.

But, my dear sons and daughters in Jesus Christ, there is an even more pressing motive for spreading this devotion, which is the subject of my present letter. That is its timeliness for our Congregation, the Church, and the State.

As for the needs of our Congregation, they are immense and pressing. You are all aware that in a session of the senate M. Dupin petitioned the government to take measures against religious communities in France, a proposal that has caused serious-minded men much concern. Nor have you forgotten that my Châtellier lawsuit, after a preliminary judgment in my favor by the *Chambre des Requêtes*, is still pending at the Court of Cassation.

Lastly, but this is the most serious of all our worries, we have discovered that a certain Steward,⁷ blinded by the most imprudent kind of zeal, has allowed himself under the pretext of good works to be

⁷ The reference is to Brother Marie-Julien, steward of the College des Ternes, Paris, of whom much will be heard in subsequent Letters.—Translator's note.

entangled most deplorably and inextricably in the meshes of two scoundrels in whom he reposed a confidence which he owed only to his local Superior and to me. Nevertheless he has obstinately refused to accord us this confidence although the General Chapter put him under obligation to explain everything. He should never have kept such matters from the knowledge of the Chapter.⁸

To all these considerations add the difficult times through which we are passing, the necessity of regular and uniform discipline in our houses, where rising, meditation, Mass, and the Visit to the Blessed Sacrament, as well as silence, still leave so much to be desired. These evils can be remedied only by the religious spirit, of which St. Joseph was so perfect a model. This spirit consists in the knowledge and love of the duties of one's vocation, and has as its effect to make us increase in the love of our vocation, fulfil its obligations with exactitude, and defend as we ought its honor and interests.

Fruits of devotion to St. Joseph The dispositions which I have just mentioned were never better illustrated than by our glorious Patron. Let us, then, have recourse to him in order that we may understand the sentiments which we should make our own ever more wholeheartedly, and obtain by his powerful intercession before God the grace of sincere esteem for our state of life, deep conviction of its duties, and the strength to manifest these sentiments in all times and places. If this is our spirit, then we shall no longer have to fear that subjects will grow lax after leaving the houses of formation, nor will there be complaints against us for certain relaxations which weaken vocations and stop the blessings of Heaven.⁹ It is true that in the past crying needs have forced us, in spite of ourselves, to

8 The version of February 2nd concludes this paragraph thus: "Lastly, but this is the most serious of all our worries, we have discovered that the steward of our Collège des Ternes, blinded by the most imprudent zeal, allowed himself, under the pretext of good works, to be caught most deplorably and inextricably in the meshes of two scoundrels in whom he reposed a confidence which he owed only to his local Superior and to me. He has obstinately refused to accord us this confidence ever since the General Chapter made him promise to explain everything to Father Champeau. His signature has made him responsible for so many transactions that it can compromise the honor of the entire Congregation."—French editor's note.

9 The letter dated February 2nd gives the following version of this sentence: "If this is our spirit, then we shall no longer have to fear that novices will grow lax after leaving the houses of formation, as the result of conversations and example which are unworthy of Directors with a genuinely religious spirit. Neither shall we find certain Brothers blaming us for these same relaxations which weaken vocations and stop the blessings of heaven on a house."—French editor's note.

take young Brothers too readily from subordinate positions to place them at the head of schools; more than once I have regretted that it had to be so. For quite some time now, however, we have refused prospective foundations in order that we might keep our subjects longer in the novitiate. If there have been some exceptions to this practice in the last two years, obliging novices and even some postulants to leave us before the end of the desired period of formation, this was done only to replace those who were sick or who had died. These were cruel losses and should have stimulated you to greater zeal for recruiting new vocations.

Needs of society As for the needs of the Church and the State, the hand of God is weighing upon us so evidently, that I need not mention it save to emphasize the necessity of averting His justice by recourse to the intercession of those who were His most faithful and favorite servants and who are now closest to His Heart in heaven. Now among all these there is no one, after Mary, who is comparable to St. Joseph. Shall we not, then, have recourse to his protection as we behold the evils which have been unleashed upon the world in recent years and reflect on those which threaten us for the future? Let us address ourselves confidently to St. Joseph in all our temporal and spiritual necessities; let us promote devotion to him, and sanctify the month consecrated to him. Let us likewise encourage his Association, spread devotion to him among children and young people, the little ones and the adults, the rich and the poor, in order to merit his protection in life and in death.

Timeliness of devotion to St. Joseph If, however, we are to honor him as he desires, it is not enough to invoke him; we must further devotion to him and above all imitate his virtues and set them in opposition to the spirit of the world. This it is which makes devotion to him so timely. Today there is no more authority, no more obedience, and almost no more devotion to the cause of the Church or the service of Jesus and Mary. Consequently, society is collapsing and the family is disintegrating. We find only malcontents, whose desire is to enjoy themselves and have everything without working for it, and who are slaves of luxury, good cheer, and shameful pleasures! Now St. Joseph, who was so noble by reason of his ancestry and so eminent because of the mission entrusted to him, lived a humble

life, earning his bread in the sweat of his brow, following the plans of Providence, obeying the powers of earth, and resigning himself to the most difficult trials. What shall we say of his spirit of mortification and prayer, his love of silence and solitude! How carefully he watched over the Holy Family! What tireless care he showered on the Infant God, and how delicate and affectionate was his attention to all the needs of Jesus and to those of his holy Spouse!

Behold our model, our very own model, my dear sons and daughters in Jesus Christ, and then the model for all ecclesiastics and all the faithful. Let us study him. Let us meditate on him, and keep him before all those whose salvation is entrusted to us. This is the best means of obtaining his protection and his favorable answer to our prayers.

For these reasons, after having conferred with our General Council, we have decided and we hereby decide as follows:

Article 1.

In every house, at the beginning of spiritual reading, there shall be made the Exercise of the Seven Sorrows and the Seven Joys of St. Joseph, and the month which is dedicated to him shall be observed with all possible solemnity.

Article 2.

A report shall be made without delay to our Secretary General on the status of the Association of Saint Joseph, in order that he may present his report at the meeting to be held on March 19th.

Article 3.

The Associates of Saint Joseph, old or new, who reside in the city of Le Mans and its vicinity are invited to assist at the Pontifical Mass which the Bishop of Le Mans will celebrate in our church on the feast of St. Joseph, at ten o'clock, and at Benediction of the Blessed Sacrament at six o'clock in the evening. Benediction will be preceded by Compline and the panegyric of the Saint.

Article 4.

The Council of the Association will meet that same day at five o'clock in the evening.

Article 5.

Beginning next week, a Mass will be celebrated in our church at nine o'clock every Wednesday in Lent and, after Easter, on the first Wednesday

of each month for all the associates who may wish to assist, as also for the deceased members.¹⁰

The Superior General
B. Moreau

The Secretary General
A Séguin

P.S. Superiors and Directors shall endeavor to provide light and heat for the novices in a common room.

¹⁰ The conclusion of the Letter dated February 2nd is as follows: "For these intentions, and especially for the more urgent needs of the Congregation, you will kindly make once the exercise of the Seven Joys and the Seven Sorrows of St. Joseph, and you will also observe the month which is dedicated to him and address to Fr. Séguin a report on the number of your Associates."

This present Circular Letter will be read in chapter and then preserved in the archives.

Given at Notre-Dame de Sainte-Croix, under our signature and seal and the counter-signature of our Secretary General, the day, month, and year as above.

B. Moreau
By order:
The Secretary General
A. Séguin

P. S. I must add a word here for those who claim that the Mother House has no right to exact payment of foundation expenses from houses which she has founded, such as Maulévrier, the Collège des Ternes, and others, and that individual houses are bound to turn over only their surplus to the provincial treasury. If such were the case, what would be the meaning of Decree 8 of the General Chapter, which has been promulgated in all the subordinate houses of the Congregation? Who would come to the aid of houses whose very existence would be ruined as the result of imprudent and disastrous financial transactions of which we have now before us such a terrifying example? In moments of common danger, whatever may be the guilt of him who has so far forgotten his duties as to be its cause, are not all the members of one family collectively responsible?

J. M. J.

No. 139

Notre-Dame de Sainte-Croix
Le Mans
March 23, 1861

REVEREND FATHERS AND BROTHERS :

Debt of the College of Ternes The rascality of which our College of Ternes at Paris has been the victim left us face to face with only two alternatives: either to go surety for a considerable debt or engage in a lawsuit. This latter step, while ruining several families and occasioning scandal, might also, in view of the troublous times through which the Church is passing, endanger the very existence of religious congregations in France. In the presence of this dilemma, the General Council of the Society of Holy Cross has readily assumed responsibility for the debt in question.¹ How much will it amount to? For the moment we cannot say with certainty. But, thanks to St. Joseph, all legal measures against us have been stopped.

It was our conviction that the members of the Congregation would approve this decision and come to our assistance. We felt also that we might receive help from the clergy, despite the meagerness of its own resources, from other religious communities, and from the people of the world who have the good name of religion at heart.

In the meantime, we recommend to your zeal the Association of our incomparable Patron. The yearly report of the Association for 1860 is enclosed. I wish to advise you that before long we shall inform you of the debt which the above-mentioned catastrophe will leave on our shoulders. At the same time we shall take occasion to clear the good name of the Mother House from the calumnies of which its administration has too often been the victim, even from the very ones who are most indebted to it.

¹ As a matter of fact, these dangers were so real as to make the Archbishop of Paris write Father Moreau that, unless the Congregation assumed full responsibility for the debt, he would close all its institutions in his archdiocese. This information is contained in an undated letter from Moreau to Sorin preserved in the General Archives. The letter was apparently written between January 20 and March 15, 1861.—Translator's note.

I am pleased to hear of the manner in which the Feast of St. Joseph was celebrated at St.-Pierre de Chemillé.

Receive, Reverend Fathers and Brothers, the assurance of my entire devotedness in J.M.J.

The Superior General
Moreau

By order:
The Secretary General
A. Séguin

J. M. J.

No. 140

Notre-Dame de Sainte-Croix

Le Mans

April 9, 1861

MY DEAR SONS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

In the midst of the anxieties brought upon my general administration by the terrible catastrophe of our College of Ternes, God has been pleased to send us a new cross in the unexpected death of a young ecclesiastic who was a teacher in one of the lower grades at the Mother House. M. Jean Martin, aged 25, fell asleep in the Lord after receiving the sacraments of Penance, Holy Eucharist, and Extreme Unction. Consequently, I recommend him to your prayers.

Marie-Julien debt I am as yet unable to tell you the exact amount of the debt which we are assuming in consequence of the incredible financial ventures of Brother Marie-Julien, whom I have released from his vows, and who is no longer to wear the religious habit. I can assure you today that, thanks to St. Joseph and to the agreements reached with our creditors, there will be no scandal nor will this catastrophe entail the ruin of the Congregation, as the devil had planned. This happy outcome can be assured, however, only on condition that all our houses are well organized, practise the strictest economy and the most perfect regularity, and assist us in proportion to our needs.

Precautions in financial matters The lesson which Divine Providence has just taught us all is too terrifying for any Superior or Director ever to allow himself to sign or allow anyone else to sign any note whatsoever without previously asking the advice of his Council. Above all, no one should ever venture to carry on financial transactions involving greater sums than are permitted by the Constitutions and Rules. To act or to permit others to act otherwise means violating one's vow of poverty and trampling under foot

all the principles of prudence. In addition, let it not be forgotten that no religious can in conscience give his personal signature for any financial obligation without authorization from his legitimate Superiors. Acting otherwise would mean performing an act which he renounced by making his vow of poverty, and would encumber the administration of the Community not only without its consent but even against its will. In consequence, unless there be a contrary prescription from me, Superiors and Directors are obliged to reserve to themselves the right to sign such obligations, and they should sign these documents only in the presence of their Councillors. They are likewise never to sign any blank papers.¹

Various counsels I must also condemn the abuse whereby certain assistants presume to buy and sell class articles, or to make personal requests for clothing without the formal authorization of their Superiors or Directors, to whom this pertains exclusively. Such a practise is contrary to good order, obedience, and the vow of poverty. I shall not mention here the further abuse whereby religious who have no obedience requiring such visits are allowed to leave the house at all hours, while the Superior never demands a detailed account of these visits. Such conduct is a scandal for which both Superiors and subjects will have to answer to God and the Congregation.

I beg all Superiors not to allow any familiarity of teachers with pupils, and not to permit anyone to receive children in his room with the doors closed, or to smoke, eat or drink outside the house during walks. They shall see to it especially that no religious ever strikes a pupil under any pretext whatever. Let us all remember that the devil has asked to sift us as wheat, that he is unchained for a time, and that the least thoughtlessness in this regard could bring great harm upon the entire Congregation.

In conclusion, I recommend very special attention to fidelity to rising and chapter of accusation or, where there are only two religious, accusation before one's Director.

Lastly, I hereby declare that any Superior or Director who has a

¹ This prescription was in reply to a complaint sent by Father Sorin informing the Superior General that Brother Amedeus had run off to Canada from Notre Dame carrying with him a number of blank checks which his Superior had signed and committed to the Brother's care. Father Sorin lived through a period of great anxiety until Father Moreau subsequently prevailed upon the runaway to surrender the blank checks. —Translator's note.

council of administration and who, under any pretext whatsoever, presumes to make purchases or spend money without the consent of this council, thereby violates his vow of poverty. I would reproach myself were I to act thus, and everyone is obliged in conscience to denounce to higher Superiors any one who thus compromises the interests of the Congregation.

I cannot conclude without thanking all those who have succeeded in establishing the Association of St. Joseph, and recommending that all of you watch carefully over the vocations which you may find. Put them in contact with the Mother House, whose personnel has been drained by sending fifty-five religious, priests, Brothers or Sisters, to three of our houses in France within these last three years.

The present Circular Letter shall be read in chapter or spiritual reading and then preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix under our signature, the counter-signature of our Secretary General, and our seal, the day, month, and year as above.

B. Moreau
Superior General
Missionary Apostolic.

By order: The Secretary General
A. Séguin

IMPORTANT NOTICE

I have just learned that the Reporter and the Advocate General for my appeal before the court will be able to bring my case for a hearing next week. Consequently, I beg all the members of the family of Holy Cross, wherever they may be, to be with me in spirit at Holy Communion or at Mass, and to make the Way of the Cross next Sunday or Monday, in order that the will of God may be carried out without obstacles on the part of men.

TO SUPERIORS AND DIRECTORS

I believe it my duty to forbid absolutely the printing of anything for public distribution, no matter what its nature. I also forbid the taking up of any collection outside one's Province without my written permission.

J. M. J.

No. 141

Notre-Dame de Sainte-Croix
Le Mans
May 3, 1861

MY DEAR FATHERS AND BROTHERS :

Marie-Julien debt As some members of the Congregation have expressed astonishment that my Council and I have undertaken to pay the tremendous debt contracted by the former Brother Marie-Julien, I feel it my duty to explain here that without this step, I would have exposed the Congregation of Holy Cross to scandalous and hopeless lawsuits which would have occasioned its utter ruin. For those who might still entertain doubt on this score, let me cite the following passage from a letter I just received :

At this time all the government officials were of the opinion that it was impossible to condemn us without a crying travesty of justice. Nevertheless, when we went to see him, the President of the Chamber received us stretched out on his ottoman, with his feet in the air and a cigar in his mouth. At the first words we spoke he shouted back: "I see through the whole thing! Peter's Pence is at the bottom of it all."¹ Without further ado he ordered the continuation of proceedings against us, and that without any kind of definite charges.

It was ex-Brother Marie-Julien alone who had been cited and condemned by default, so that by this monstrosity of justice the magistrate proceeded against us with a sentence which could be executed only against someone else. Thanks to this nice decision we were on the point of being put under arrest at the College of Ternes, and we were forced to agree to pay seven thousand francs to a villain who perhaps had not given fifteen hundred francs to the unfortunate Brother.

In the light of all this, dear Fathers and Brothers, you can see for yourselves what I could have expected had I consented to be taken to court in default of the Steward and the Superior of our college at

¹ One of the accomplices of the confidence men who had victimized Brother Marie-Julien was a woman who made her residence in Rome. This fact very probably furnished the foundation for the charge that the whole affair was part of a scheme to get money out of France for the Vatican. The marked anti-Roman bias then prevalent in French official circles seized upon this pretext as a means of arousing popular indignation against the Community.—Translator's note.

Paris. But I shall not go further into the matter just now. I intend to present to the General Chapter a full report on this frightful catastrophe, and, in this way, to exonerate my administration which has been made so difficult and trying by those who forget our Constitutions and Rules on accounts.

Laval lawsuit Besides this heavy cross, Providence has not yet been pleased to remove the burden so long weighing upon me because of my case in the Court of Cassation. Just when the *Chambre Civile* was about to pronounce its final verdict on the decision of the Court of Angers, I received from my lawyer the following news:

As M. le Rapporteur learned on Monday morning that his son, an official at Amiens, was dying, he had to go immediately to his bedside. This young magistrate has just died of typhoid fever. As a consequence, the lawsuit in which you are interested was not on the docket for this week. I think it will come up for a hearing on the thirteenth, fourteenth, or fifteenth of May.

Need of fervor and economy All this shows you, reverend Fathers and dear Brothers, that we have never been so sorely in need of the intercession of Our Lady of Holy Cross, or of clear knowledge and faithful practice of all our Rules, especially of the poverty we have vowed to God. I shall be unable to make any payments in the Marie-Julien affair if our houses in Canada, Notre-Dame-du-Lac and certain others continue to postpone reimbursing us for money which was advanced to them and which I have so insistently asked to have repaid. On this occasion I owe my thanks to the Brothers at Tréport, Vern, and Cracow and to Mother Mary of St. Alphonsus and her Council for the promptness with which they have come to my assistance. Although the above-mentioned Superioress of New Orleans has anticipated Father Sheil's answer to my appeal, I am also confidently awaiting his generous help. I wish to send him a priest and a Brother next September.

Even though I am still uncertain as to the total debt occasioned by the former Brother Marie-Julien, I am happy to tell you that the College of Ternes has weathered this violent storm. If each one co-operates in whatever measures may be necessitated by definite settlements with so many creditors, some good and some bad, the Congregation will emerge victorious from all these trials.

Religious spirit Finally, I beg you to study your Rules and Constitutions, your Directory, and the *Catechism of the Religious Life* on Direction and prefecting, and to conform your conduct to all of these prescriptions. This is the sole means of being faithful to your vocation, appeasing God's anger, and thereby meriting to help our Congregation triumph over the powers of hell.

For these intentions, you will offer a Communion or say a Mass, and, wherever they are erected, make the Stations of the Cross on one of the three days mentioned above for the happy issue of my lawsuit, which is now pending before the civil department of the Court of Cassation.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above, under our signature and seal, and the counter-signature of our Secretary General.

The Superior General
B. Moreau

By order:
A. Séguin

P.S. Superiors and Directors should never accord hospitality over night to those of our religious who travel without an obedience authorizing such visits.

J. M. J.

No. 142

Notre-Dame de Sainte-Croix

Le Mans

May 14, 1861

REVEREND FATHERS AND DEAR BROTHERS:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph, be always with you.

Use of official stationery I have learned that some Superiors and Directors are so imprudent as to leave their inferiors free use of official letterhead paper bearing the stamp or seal of the Congregation, and which is intended for the exclusive use of Superiors. By so doing, those in authority lay themselves open to grave risks, because letters or notes sent on such paper are regarded as coming from the Superiors or Directors. Hence, these latter are legally responsible for them. This is how I have been held responsible in default for the College of Ternes at Paris, for a note of four thousand francs signed by ex-Brother Marie-Julien. The lawyer for the prosecution at Le Mans gave as his sole reason for proceeding against me the insolvency of the note's signatory and his establishment. This incident should prove the importance of putting an immediate stop to this abuse, and reserving official stationery for those whose obedience gives them the right to use a seal or stamp. Besides, you must never, without any exception, leave a seal with other religious.¹ All must hand their correspondence unsealed to their Superior or Director. Exception is made for the case when a religious has from the Provincial a dispensation, granted for a determined length of time.

I am also informed of a serious fault committed in one of our houses, because the Superior did not have the key to the outside door returned to him every evening at retiring time, and because during the Superior's absence, his substitute continued this same negligence.

¹ Since the use of envelopes at this time was not common, the usual method of closing correspondence was to fold it and seal it in several spots with wax on which was imprinted some distinctive sign or mark.—Translator's note.

Poverty Likewise, I have heard it said, and certain religious have written to me on this point, that some Superiors allow their subjects to keep money and to use it at their good pleasure. The pretext is given that such funds are the fruit of extra work, such as preparing students for examinations or conducting night school, or that this money is a gift from relatives or benefactors. Now all this is a flagrant violation of the Constitution on the vow of poverty, and I know of nothing more apt to thwart the merciful designs of Providence on a house or to make its religious lose the spirit of their vocation. Great, then, will be the responsibility before God of all those who favor or tolerate such abuses. In order that my conscience may not be burdened with this responsibility, I am writing to each of you, reverend Fathers and dear Brothers, beseeching you in the name of God, His Church, the Congregation, and your own salvation to fulfil your vows with all fidelity.

I cannot show you better how to ask permissions, when one has the spirit of obedience, than to close with the following letter of Father de Ravignan to his Superior General:

For eight months now I have pondered submitting to my Superiors a doubt on the application of a Rule which concerns me. Experience and reflection would induce me to ask Your Paternity for a seal or permission to seal my own letters and to receive them unopened.

My conscience bears me witness that it is not a spirit of independence nor any other similar motive which induces me to make this request. I want all my dealings with outsiders to be known to my Superiors. Yet my correspondence has become so great, that to be obliged to ask my Superior five or six times a day to seal my answers to urgent letters means great loss of time and embarrassment. My poor Superior is as much annoyed and tired by this as I am.

It is for you, Very Reverend Father, to decide on this problem of one of your sons, and you will please inform me if this request is reasonable according to the spirit of the Rule. Whatever answer comes to me from Your Paternity will be received with obedience and joy.²

Correspondence What impression will such language make on those who, despite the Rule, our customs, and the demands of obedience, have recourse to roundabout means to keep their letters from the knowledge of their Superiors?

² This same letter of Father de Ravignan, though in abbreviated form, is quoted also in Circular Letter no. 124, page 133 of this second volume.—Translator's note.

These remarks on correspondence remind me of the complaints of certain subjects that their Superiors or Directors open and read the letters which they write to higher Superiors, for instance to the Provincial or to myself. If such were the case, this would certainly be a serious fault, and would destroy freedom of conscience.

As I close this letter, I am notified by the Prefect of Maine-et-Loire that, according to a decree from the Minister of Public Instruction, no teaching Brother may leave his obedience without an *exeat* from the Prefect of his Department, nor take possession of a school in the Commune before being regularly appointed to it. Bear this point in mind, should occasion so require.

Special faculties I neglected to advise you of the renewal of the faculties which were granted for five years on April 27, 1856, to missionaries, superiors of novitiates, colleges, and seminaries of the Congregation, to bless and indulgence crosses and medals, and also to grant the indulgence *in articulo mortis*. On this occasion I should like to make the ruling that the other members of our houses are not to petition the Holy See, nor is our Procurator General to ask for these faculties for them, without explicit permission from me. The renewal dates from January 17, 1861, and is drawn up in the same terms as the first concession.

Various counsels A reply from Rome also informs me that the *Missa pro populo* binds only bishops and pastors. Henceforth religious of Holy Cross are to follow their Rule in this matter, and are to acquit only such intentions as are there mentioned.

May 21. While waiting to apprise you of the outcome of my lawsuit in the Court of Appeals, and being still unaware of the date of the decision because of the death of my lawyer's son, I have decided simply to indicate the dates of any additions to this Circular between now and the time it is sent to our houses. The vacation dates must be arranged beforehand with me.

Prefecting **May 25.** I am informed that the prefecting is very poorly attended to in several of our houses. For this reason, I order all who are assigned to this work to memorize and recite to their Superiors the rules on prefecting, which are found at the end of my *Catechism of the Religious Life*. Unless you are faithful to these prescriptions, you will have to answer to God for any disorders which may result and you will expose to dishonor and ruin those houses where the prefecting is done poorly.

May 27. I authorize all Superiors and Directors to buy a small book on agriculture entitled: *Les Veillées de la ferme du Tournebride*, published by Victor Masson and Son, 17 Place de l'Ecole de Médecine, Paris. I do this in order that in this regard we may not be inferior to other school teachers.

Financial assistance May 28. I have just received from good Father Sheil financial assistance in the amount of fifteen thousand francs. This help is truly providential. I had previously received one thousand francs from the Mother Superior at New Orleans. Without the generous help of that Province, I really do not know what might have happened. Until this money came, I had received as outside help only the following offerings: three thousand francs, loaned by Father Chappé and Brother Constant; four hundred francs from Brother Vincent Ferrer; three hundred francs from Brother John of God (Cracow); five hundred and fifty francs from a collection made by Brother Leonard in the course of the Regular Visit; the same amount from Mother Mary of the Redemption, and one hundred francs each from Brother Valery and Brother Zachary.

May 29. I have received from New Orleans a letter from Mother Mary of St. Alphonsus asking me to request your suffrages for good Sister Mary of the Redemption who died there at the age of twenty-four. She was professed and acted as school teacher. She died fortified by the Sacraments of Penance, Holy Eucharist and Extreme Unction.

Violations of Poverty May 30. I am both pained and surprised to learn that, while I am beset with the gravest worries and am bending every effort toward remedying the disaster of the College of Ternes, certain school Directors belittle their vow of poverty and my repeated prohibitions, go on useless journeys, correspond out of mere curiosity, which is always more or less expensive, and purchase whiskey, coffee, sugar, and wine without any valid reason. This makes them guilty before God and responsible to their higher Superiors, and also causes scandal to their assistants. The latter cannot in conscience sign their quarterly report without sharing in their sins. How can anyone forget that, since the question of meals and diet is determined by Rule, the food should, except in cases of dispensation, be uniform or the same for all? This is particularly so within the same Province, without distinction of houses, directors or assistants, Superiors or inferiors, Salvatorists or Josephites. On this occasion I wish to remind you that clothing must likewise be the same for all who belong to the same Vicariate. Hence it is to be made at the Provincial House, where requests must be sent by the religious in charge at least one month before the annual and general retreat.

Laval lawsuit Because my lawyer has just told me that M. Dupin requested my dossier from M. de Marnes who was to speak in my behalf, the chances of winning my lawsuit before the *Chambre Civile* appear to be diminishing. The Procurator General will speak instead. But it matters little to me if such be God's will.

Not knowing then definitely when my case will be settled, though it cannot drag on much longer, I have decided to send out this Circular. I take this occasion to thank all those who were so good as to redouble their fidelity to Rule and their fervent prayers for the intention that all my trials may turn to the glory of the Divine Master and my own sanctification.

I shall discuss with you later the payment of the debt contracted by ex-Brother Marie-Julien. In the meantime, let it not be forgotten that, according to the Constitutions, the entire surplus of each house must be at the disposal of the General Administration. Likewise, in case this should be necessary, I would have the right to impose on each house its share of the total payment, with all due regard to the comparative resources of each establishment.

This present Circular Letter shall be read in chapter or at spiritual reading, and shall be preserved afterward in the archives of each house.

Given at Notre-Dame de Sainte-Croix, under our signature and the seal of our Congregation, June first, eighteen hundred and sixty-four.

B. Moreau
Sup. Gen.

The Secretary General
A. Séguin

P.S. I take this occasion to remind you that you should not correspond with those who have been dismissed nor, with still greater reason, receive them at table or accord them hospitality.

J. M. J.

No. 143

Notre-Dame de Sainte-Croix
Le Mans
July 7, 1861

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

REVEREND FATHERS AND DEAR BROTHERS :

Verdict of Laval lawsuit At last the will of God in my appeal against the verdict of the Court of Angers is known to me. Although it is not as I should like to see it, naturally speaking, still I adore this Will, I bless it, and beg of you not to be saddened by this new trial. By depriving me of a considerable sum of money, which I had in no way sought, this new decision makes me more detached from the things of earth and gives all of us a new opportunity to suffer for the love of Jesus Christ. My conscience, however, bears me witness that I have done my duty to the testatrix, and although I have been informed of a way to carry the matter to the Council of State, I definitely renounce this right and willingly make the sacrifice imposed upon me by the rejection of my suit at the Court of Cassation against the judgment of the *Chambre des Requêtes*.

Spirit of resignation Doubtless I would have been most happy to offer to the Congregation a property whose value exceeds the debt with which the Community has so unjustly been burdened. This would have removed from your minds a harassing anxiety regarding the temporal future of the Congregation of Holy Cross. God, however, has been pleased to deprive us of this consolation in order to deepen our confidence in Him and to oblige us to abandon ourselves to His Providence in this matter as well as in the affair of our eternal salvation. May this heavy temporal loss, then, obtain for us the grace of greater detachment from the world, a fuller spirit of self-renunciation, and a more absolute trust in the designs of Heaven on the Congregation. Oh, if God would be so good as to establish us in these holy dispositions, how the loss of the Châtellier

would turn to our advantage! Could we not then say as does the proverb: "Losers win"?

Let us dwell on these thoughts, Reverend Fathers and dear Brothers. Let us make these sentiments our own and, far from allowing our confidence in God to be shaken by events which run counter to man's views, let us endeavor to practice these words of Him who, although He was Lord of the universe, still had not whereon to lay His head:

Seek ye therefore first the kingdom of God, and His justice, and all things shall be added unto you. Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Behold the birds of the air, for they neither sow, nor do they reap and gather into barns, and our heavenly Father feedeth them. Are not you of much more value than they? . . . Consider the lilies of the fields, how they grow; they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field which is today, and tomorrow is cast into the oven, God doth so clothe; how much more you, O ye of little faith? Be not solicitous, therefore, for all these things for your Father who is in heaven knoweth that you have need of all these things.

Spirit of detachment This does not mean, Reverend Fathers and dear Brothers, that our Lord here forbids foresight and human initiative. He recommends elsewhere work, order, and economy in the use of temporal things, but He forbids all anxiety, because this is a reflection on His paternal providence. In a word, be not solicitous for the life that is, but pay greater attention to the life that is to come. This is what our Lord would have us do, and this is contrary to the axioms of the world. I ask of Jesus Christ through His Mother to grant to all of us the grace of understanding and practicing this important truth, without ever departing from our Constitutions and Rules in the administration of whatever temporal goods may be confided to us.

There is still another lesson which we must learn from the decision which deprives me of an inheritance I did not seek, and it is this: never to engage in lawsuits, however just our case may be, unless we are obliged to do so, as I was in the case just settled. I took this step because a Prince of the Church and two bishops told me that I could not renounce my right to the Dubignon legacy, without doing violence to my conscience, betraying the religious interests of Mlle. Dubignon, and playing the coward. If such were not the case, I should not have gone to court for this will any more than I did when the brother of the testatrix made me his sole heir and when, of my own accord,—

although someone has dared to assert to the contrary,—I shared with the party who threatened me with a lawsuit the seventy thousand francs bequeathed to me. In pursuance of the same decision I took no steps after the judgment rendered in my favor by the court of Laval, even though I was warned that I should certainly lose in the court of Angers. Today I am happy over the course of action I then followed, because I preferred to lose everything rather than contradict the formal will of a person who had declared with all solemnity that she excluded from her last will and testament the very party who is now to possess and enjoy her property. How easy it is to be deceived by trusting the judgment of men! This is only one added reason to hold fast to our Lord's counsel: "And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also to him." May it please Heaven to strengthen us all in these dispositions. Then will divine Providence grant us new blessings, and if at times we are deprived of our rights, at other times His divine goodness will know best how to help us by inspiring the holders of His temporal gifts to come to our assistance.

*Means of
meeting crisis*

In order that this may be so, we must know how to please Him by exemplary fidelity to our Rules, perfect fulfilment of our vows, exactitude in our exercises of piety, and a spirit of faith, mortification, and generosity in all our conduct. If this language is understood in practice, and if each one aids me as best he can by reimbursing immediately what he still owes the Mother House, by advancing money, or by borrowing from individuals small sums payable in six months or a year, the storm which the devil has unleashed with such fury against the Congregation of Holy Cross, especially since the last session of the General Chapter, will serve but to strengthen it and to sanctify us all.

This present Circular Letter shall be read in chapter or at spiritual reading, and then preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

B. Moreau

By order:

The General Secretary,
A. Séguin.

J. M. J.

No. 144

Notre-Dame de Sainte-Croix

Le Mans

June 11, 1861

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

REVEREND FATHERS AND DEAR BROTHERS:

Once again I come to solicit your suffrages in favor of two members of the family of Holy Cross, Sr. Mary of St. Isabelle (novice), who died at Notre-Dame-du-Lac (America) on May 3rd last, at the age of twenty-four, and good Brother Marie-Augustin (Frederic Brisset). This Brother had been most faithful to his obedience at the College of Ternes and died at his home, on the eighth of this month, after making his profession on his death bed. Both received the last sacraments of the Church.

I take advantage of this sad occasion to remind all of you that, in accordance with a government decision, I must have at once your legal birth certificates and a statement indicating, year by year, the localities where you have resided in the last ten years, as well as the professions which you have exercised.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

The Superior General

B. Moreau.

J. M. J.

No. 145

Notre-Dame de Sainte-Croix
Le Mans
June 21, 1861

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

REVEREND FATHERS AND BROTHERS :

Consolations I bless the God of all consolation who, in the midst of the manifold trials which weighed me down, has strengthened my courage by the expressions of affection and devotion which I received from you on the feast of St. Basil. Truly my heart was sorely in need of them, and I thank you for having thus comforted me. My soul was, as it were, in the wine-press of affliction after the Marie-Julien affair and the rejection of my appeal to the *Chambre Civile*.

Watchfulness God grant, none the less, that these lessons may turn to the profit of all of us, and to that end let us hearken to the Apostle who says :

Let no one presume on himself, but let him who stands take heed lest he fall. Be strengthened then, in the Lord, and in the might of His power. Clothe yourselves with the love of God, that you may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the Dominations and Powers, the Principalities of darkness, and against the spiritual forces of wickedness on high. Therefore take up the armor of God, that you may be able to resist in the day of danger, conquer all your enemies, and thus remain masters of the field of battle.

Stand firm, having your loins girded with the truth, having

put on the breastplate of justice, and having your feet shod with the readiness of the Gospel. But, above all, arm yourselves with the shield of faith, with which you may be able to quench all the fiery darts of the enemy. And take unto you the helmet of salvation and the sword of the spirit, that is, the word of God. In all your prayers, pray always not merely with the lips, but with the spirit and with perseverance.

Lastly, ask God for me in particular the grace to do his work with the prudence and zeal demanded by the evil days through which we are now passing.

Spiritual Direction We shall have these graces, Reverend Fathers and dear Brothers, if we meditate on the letter of St. Ignatius in our Directory and model our conduct after it. We must also, conformably to Article 25 of our Constitutions on Direction and to Rule 26 of the Rule of St. Basil, live in dependence on a Director or spiritual father, opening our souls confidently and simply to him, at least every month, regarding our spiritual exercises, employment, and temptations. These graces shall be ours if, above all, we practice poverty according to our vow. The holy doctor, whom we have just commemorated on the occasion of my feast day, carried the spirit of poverty in his monastery so far, that he wanted his religious to be satisfied with only one habit for both day and night. The only exception was for the hairshirt, because, as he says in Rule 90, a religious may own this garment without fear of violating our Lord's prohibition against having two coats.

Spirit of poverty But do not think, Reverend Fathers and dear Brothers, that I am forgetting nature and the limits of our vow in this regard, or trying to deprive you of what the Rule on clothing and meals allows you. No, assuredly not. I harbor no such thought; my heart yields to no such desire, and my will would shrink from laying upon you a yoke which would be arbitrary and a burden for your weakness. Allow me, however, to take this occasion to speak to you of poverty, such as we have vowed it to God. I do this because on poverty, as I see it, depends the blessing of heaven on the Congregation of Holy Cross, the progress of its individual members in the love of God, and each one's perseverance in the spirit of our holy vocation.

Poverty of Christ Poverty is a supernatural virtue which is born of faith, feeds on hope, and grows to maturity in the love of Him who said: "Blessed are the poor." In fact, we could never complain of the sacrifices demanded by our vow of poverty, if we reflected on what the Gospel tells us of the sacrifices which Jesus Christ imposed on Himself for us. His life of sacrifice extended from the manger which served as His cradle to the Cross which was His death bed. We could never complain, I say, if we had a firm hope in the magnificent rewards which he promises to those who choose poverty, and if we had a true love of Him who for love of us became the poorest of men. Oh, how edifying would be our language and our conduct on the score of poverty if we kept our eyes always fixed on this divine Model! May we have the grace to become living copies of Him, after the example of St. Vincent de Paul who made poverty his favorite virtue.

Example of St. Vincent de Paul Like him, instead of appearing dissatisfied and grumbling when something is wanting, we should be happy to have the least comfortable room, the simplest furniture, the most worn-out clothes, and the coarsest food. "Oh," cried out St. Ambrose, "how great a virtue it is to despise the goods of earth and the comforts of life! But how rare is this virtue, and how few there are who practice it!"

At least, Reverend Fathers and dear Brothers, let us be faithful to our vow. To that end bear with me while I treat of the following details. In this discussion I shall be careful to point out, first, what is only the ideal demanded by our Rule and, on the other hand, what is of absolute obligation.

Meaning of our vow of poverty Since the Holy See has declared that our vows are simple, and has recognized that in our Congregation the vow of poverty deprives neither of simple ownership nor of the right to acquire and dispose of goods either by donation or by will, our obligation in conscience is reduced to the duty of not using our property except in accordance with the will of our Superiors. We have, consequently, the right to keep whatever goods we had before our profession, and to accept those which may come to us in any manner whatever, as stated expressly in Article 101¹ of our Constitutions.

¹ Article 130 of the present edition.—Translator's note.

*Applications
of our vow*

Now what do we mean by "goods," and have we the right to keep those which would be the product of our industry? By "goods" we mean everything which has a money value and, consequently, money itself. As for the fruits of one's own industry or work, such as a painting or a publication, it is certain that no one may, without violating his vow, either claim these things for himself, or dispose of them in any other way. Such objects have a money value; they have not been acquired by donation or by will, but are the fruit of the use of time which belongs entirely to the Congregation. Not even the Superior General himself could give a religious of Holy Cross the absolute use of income from a book of which he would be the author, with a promise never to take it away from him. This would be the equivalent of making the religious independent of the will of his Superior in the use of an object which he has promised God to keep only in dependence on this same will.

Effects of poverty

Besides, as far as the use of an object is concerned, this dependence is a state of complete renunciation. It is this aspect of poverty which, in a sense, makes us poorer than the neediest beggars in the world, for they can at least freely dispose of their alms. It means constant renunciation day and night. If we wish to enjoy the advantages of evangelical poverty, we must be despoiled of all affection for even the least objects, as for example, a garment, a book, or a picture. Otherwise we shall never have the virtue of poverty, nor the spirit which our Constitutions and Rules demand. The true religious clings to nothing and, like St. Aloysius Gonzaga, he is careful about a bit of paper, a pen, a pin, lest he damage or lose anything.

Virtue of poverty

The virtue of which we are treating not only strips us of all that is merely earthly, but it goes still farther and makes us orderly and economical in the use of the objects placed at our disposal. It inclines us to choose always the poorest, without fear of appearing before others less well fed or less well clothed. Thus it was that St. Vincent de Paul preferred to wear old, worn-out cassocks, even such as were patched, and old hats; even in winter he did not want too much wood put on the fire. He used to say that all these things were part of the goods of God, that we

are only the dispensers of them, and that from them we should use only what is necessary. Thus it was that St. Aloysius Gonzaga received Cardinals in a kitchen apron, that St. Francis Borgia appeared in poor clothes in the midst of the very people he had governed, and that Pope Benedict XI welcomed his mother only after she had taken off her magnificent finery and dressed in a manner more befitting her original condition.

Dependence on Superiors But let us return to that dependence on the will of our Superiors, in which our vow of poverty constitutes us. This brings us to our obligation of not using without permission anything which is not required by our obedience or which is contrary to the rule on clothing, furniture, and meals. We should remark, first of all, that if one Superior has refused a permission, a subordinate or lower Superior cannot in conscience grant it; if a subordinate Superior has refused the permission one may not in conscience ask it from a higher Superior without acquainting him with the refusal of the first Superior as well as the reasons for the refusal, if they are known. Otherwise the permission in question would be null and void.

Various kinds of permission These permissions are of three kinds: *express* permissions, which are given clearly, either orally or in writing; *interpretative* permissions, which are contained, although less clearly, in other permissions which are given explicitly, and which are susceptible of such an interpretation. Thus, for example, when you are given permission to make a journey, you may by that fact ask for whatever you need for the trip. Similarly, if you judge that an article is necessary for the fulfillment of your obedience, you may without further permission make use of it. You must never, however, be satisfied with these interpretations when you can have recourse to your Superior or Director to know his will. Much less should you use what are called *presumed* permissions, when you can consult your Superiors or Directors. A religious makes use of presumed permissions when he feels that in the circumstances he has legitimate reasons for believing that the Superior would not refuse him the permission, were he to ask for it. Negligence on this score would mean exposing one's self to serious abuses. Each one would interpret the will of his Superiors more or less liberally. This would give rise to confusion between the presumed intentions of the Superior and the desires of a nature seeking in all things its own comfort, with a constant desire for

self-satisfaction, and a marked tendency to shake off the yoke of obedience. Except in urgent cases, therefore, we must never be satisfied with presumed permissions. When traveling we must never forget that we remain subject to the Superior of the house which we leave until we arrive at the house to which obedience calls us.

Use of money I take advantage of this opportunity, Reverend Fathers and dear Brothers, to remind you that no one may use money given for traveling, save in accordance with the will of his Superior. Consequently, no one is allowed to lengthen his journey, spend money to satisfy his curiosity, or take costlier accommodations on trains and ships when others are available at lower prices and are such as can satisfy good religious.

Examples of violations of poverty It should not be forgotten, moreover, that no one may accept custody of money for another without violating his vow of poverty, or use an article except for the time permitted. Cooks and stewards sin when they give food or drink either to our own religious or to strangers against the desire of the Superior of the house, or when they provide more or better things than they have been authorized to procure. It is likewise a sin to take books from the common library without proper authorization; to move a chair or a candlestick from one room to another without permission; to take a holy card from a Breviary, or to use the hymn book which has been assigned to another. You may not make mutual loans of paper, pens or a penknife unless there is a general permission from the Superior of the house, or unless the loan be temporary and it is difficult to contact the Superior. Remember that, by virtue of his vow, no one may, without the Superior's permission, take more meals than is permitted by the Rule, pick fruit in the garden or elsewhere, or gather flowers, because all this is making use of things contrary to the will of Superiors. It was the will of one holy founder that his religious should accuse themselves of these things in confession before all other sins.

Example of St. Francis de Sales Perhaps, Reverend Fathers and dear Brothers, these rules of conduct will seem too rigorous to some of you, but this was not the opinion of St. Francis de Sales, if we may judge from the following extract from the life of St. Chantal:

"It was our custom to make a case of conscience of even the slightest point of regular observance. This was so true that when two Sisters in the orchard, to see if it was time to pick them, tasted but did not eat one of the pears which had fallen to the ground, they had qualms of conscience which they made known to our blessed Father. He in turn commanded them to accuse themselves of it in confession and to tell the Mother Superior. This great saint implanted in us so great a love of exactitude and simplicity that at the slightest failing we felt remorse of conscience. We could not endure having any worry of this kind on our minds, so much so that we went at once to throw ourselves at the feet of the Mother Superior, and made our accusation with great feeling and humility."

Care in use of common property After that, Reverend Fathers and dear Brothers, can there be any excuse for those who break, lose, mislay, or damage the objects of which they have the use or care, and then neglect to accuse themselves of this in chapter? They are also culpable if they omit to enter these objects in the proper book or in the "missing" column of the inventory, if the object has been lost or is no longer serviceable. It is evident that such religious have neither the virtue nor the spirit of poverty. They violate justice by occasioning many small losses to the community; they sin against obedience which commands them to accuse themselves of these points in chapter or at least to their Superior. They show that they do not attach enough importance to order, economy, and the counsels that have been given, and finally that they are unwilling to put up with any inconvenience.

Ownership of manuscripts To those who have asked me if writings and printed matter belong to their authors, I should like to reply here that there is no disagreement on this question. But even though they would belong to their composers, as being the fruit of scientific knowledge or ability, which are things without money value, still it is certain that, by virtue of their vow of poverty, they can neither sell them, give them away, nor make any contract with an editor or publisher. Still less may they reserve to themselves the profit which may accrue from these works, although each one may keep his own writings and take them with him when he goes from one house to another.

In concluding this Circular Letter, I authorize the keeping of any articles of devotion which anyone may actually have in his possession for purposes of piety, provided they are not valuable or in considerable

quantities. For the future, however, no one may receive or distribute anything of this kind without permission. If this distribution cannot take place immediately, it would be more proper to deposit these objects in a common room set aside for such purposes, as is done for the things which are needed only every one or two weeks. This, however, must not be confused with a deposit properly so-called, as for example a sum of money which would be entrusted to you. In this case there is a kind of contract entailing a financial responsibility, and this is forbidden by the vow of poverty.

Use of permissions Lastly, bear in mind that if a Superior unjustly refuses a permission in the matter of poverty, you should first obey and, then, if this step seems necessary, write to a higher Superior. In such a case, recourse to the Provincial or even to the Superior General is allowed. But remember also that Superiors cannot, without violating their vow of poverty, grant permissions which are contrary to the Rules, and which would not be called for by charity or necessity. These permissions would be null and void if they exceed the Superior's powers, just as the use of funds of the Congregation becomes unlawful if it is done without a budget that has been voted upon and approved, or if it goes beyond the limits determined by the Constitutions or the Rules. In keeping with this same principle, stewards and other subordinate officers cannot dispose of anything at all except within the limits of their obedience and conformably to the rules or to the will of their Superiors. They can give nothing away, nor allow it to be given away, and they cannot take things for themselves on their own initiative or in order to do a favor for someone.

Love of poverty Here, Reverend Fathers and dear Brothers, you see what thoughts God has put in my mind and my heart on the occasion of my feast day for the welfare of our Congregation and your personal sanctification. If I have insisted so much on the vow and the virtue of poverty, it is because the religious state depends on poverty; the renunciation of our will in the use of temporal goods is so essential to it that the Church would not recognize as religious those who would make only the vows of obedience and chastity. Let us, then, love poverty, because it is indispensable to our vocation; let us love it because it makes us share in the first of the evangelical beatitudes. Let us love it because it enriches us with spiritual

gifts without depriving us of those of earth. On the contrary, it multiplies these earthly goods by freeing us from the dangers of riches. In return for the little we have left, we are entitled to everything the Congregation possesses, and in general we have none of the worries involved in the administration of these goods, since these troubles are reserved to Superiors whose duty it is to provide for all our needs.

Various counsels While awaiting the account I must present to the General Capitulants on the Marie-Julien debt, I thank the Brothers and Sisters who came to my assistance after my last Circular by sending me bank-notes or by authorizing me to issue drafts on them. I am grateful for these kindnesses, as well as for the good wishes which you address for me to God through the intercession of my illustrious Patron. God grant that through a union of fervent prayers and an exemplary life we may obtain new blessings for the work entrusted to us. To that end let us be ever more zealous in spreading devotion to St. Joseph, whom I beg to protect in a special way all those among you who are showing most zeal in making him known and honored.

I wish to urge you once more not to have nor to tolerate any familiarity with children, and not to strike them under any pretext. No one can do so without exposing himself to presecution by law. In both cases there is a crime punishable by law if the familiarity degenerates into an attempt against morality, and even if, to use the common expression, the blow were but a simple "tap". In the second case you would be liable to the application of Article 331 of the Penal Code, that is, to one month's imprisonment and court costs.

The nearness of vacation leads me to authorize Superiors and Directors of the Province of France, to decide on the dates of the closing and opening of classes according to their own judgment, without writing either to me or to the Provincial. Still, as regards the communal schools, there should be an understanding with the civil and university authorities, in such a way that, as far as possible, the retreat be made for the feast of the Assumption, and in the places indicated in my Circular of May 14th.

I authorize the same Superiors and Directors, if they deem it necessary, to permit their assistants to spend some days at home, but only before the retreat, at their own expense, and without advancing them

any money for this purpose. The Brothers in Africa will make their retreat whenever the two Superiors shall judge it most convenient, and the Brothers in Italy whenever the Procurator General shall decide.

No Vicar or Provincial may leave his Vicariate under any pretext whatsoever, without previously obtaining my written authorization. Without this same permission no one may take up collections or take subjects from another Vicariate.

I remind all Superiors and Directors of the obligation to make requests for clothing for themselves and their assistants directly to the Mother House in plenty of time so that everything may be ready for the annual retreat. Also the religious habit must be conformable to the Rule in all respects, with nothing left to individual choice.

This present Circular Letter shall be read in chapter, and then preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix under our signature, the counter-signature of our General Secretary, and the seal of the Congregation, the day, month, and year as above.

B. Moreau
The General Secretary
A. Séguin

P.S. I recommend to the Provincials not to forget the report on regular discipline, and their semi-annual accounts after the next session of their chapters.

IMPORTANT NOTICES

1) The Vicars shall not fail to convoke their Provincial Chapter for the annual retreat and send me the desired report on regular discipline in all the houses of their Vicariate. They should pay special attention to advising me of those religious who are habitually careless about rising or meditation, or who miss any other exercise without permission or without excusing themselves afterward. 2) At the time of the retreat each religious shall be subjected to a conscientious examination on the rules of his obedience including those on prefecting, as found in the *Catechism of the Religious Life*. The marks of each one shall be sent to the General Secretary with a list of the obediences for the new school year. 3) All the professed are obliged in conscience to make their will. They should arrange for this with their Superior, so as not to expose the Congregation to embarrassment.

B. Moreau

J. M. J.

No. 146

Notre Dame de Sainte-Croix
Le Mans
July 6, 1861

REVEREND FATHERS AND DEAR BROTHERS :

Marie-Julien debt At long last I have learned the full amount of the Marie-Julien debt. The clamor of our creditors, many of whom are really criminals, is gradually subsiding. The Provincial Chapter, as is its right, will be fully informed of the whole affair. In the meantime let each one heed my appeal and observe his Rules to the best of his ability in order to appease God's anger and merit the protection we need during the evil days through which we are passing. Such will be the result, we may be very sure, if our faith, hope, and spirit of devotedness are equal to the demands of circumstances.

Retreat It is especially from the atmosphere of retreat that we shall draw these sentiments. Although I regret not being able to gather you about me this year, as I have always done before, I trust you will not omit to make your retreat during the six or seven days preceding the feast of the Assumption. At the present time we must beware of attracting public attention by anything like general assemblies or trips made by groups of religious. This is why, instead of having you gather in some central place, as formerly, I prefer for this time that each one remain in his own house, as the Christian Brothers do, and follow the exercises mapped out in the book of meditations.¹

I make an exception from this order for the Provincial Capitulants. They should be at the Mother House for August 10th, the day on which our retreat will begin, unless they send delegates in their stead. I shall summon also by name those whose obediences are to be changed, and in this regard I shall avoid making any unnecessary changes.

In speaking of the necessity of avoiding traveling in groups, it is not my intention to withdraw my permission to the Superiors and Directors of our houses in France to allow their religious occasional absences, if they deem it

¹ At the end of the volume of Father Moreau's *Méditations Chrétiennes* we find two outlines of the meditations to be used in making an annual eight-day retreat in private.—Translator's note.

advisable. It is to be desired, however, that this should not occur before the retreat, and in no case at the expense of the Congregation. If the absence lasts longer than eight or ten days, the religious must bring back a letter from the pastor of the place where he has spent most of his time.

Brothers who are alone are not to spend the night away from home during the coming vacation without my permission.

These, Reverend Fathers and dear Brothers, are the points to which I wanted most of all to bring your attention before the end of the school year. Allow me to say with St. Paul writing from his prison in Rome to the Philippians:

If, therefore, there is any comfort in Christ, any encouragement from charity, fill up my joy by thinking alike, having the same charity with one soul and one mind, take care not as in my presence only, but now much more in my absence to work out your salvation with fear and trembling.

I forgot to notify you that all who are to take the habit, make their profession, or present themselves for ordination on the feast of St. Matthew, must be at the Mother House for the opening of the vacation.

This present Circular Letter shall be sent only to the houses of the Province of France.

Given at Notre-Dame de Sainte-Croix the day, month, and year as above.

B. Moreau

By order:

A. Séguin

P.S. It is possible that the Regular Visit may be continued during vacation.

J. M. J.

No. 147

Notre-Dame de Sainte-Croix
Le Mans
August 27, 1861

REVEREND FATHERS AND DEAR BROTHERS :

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

Reflections on trials In acquainting you with the work of the Provincial Chapter of France which has just ended, I take the liberty of saying to you with the Apostle St. Paul: "I would not have you ignorant, brethren, of the affliction I suffered"; for I have been so crushed under the weight of violent and, humanly speaking, unbearable misfortunes that life had really become a burden. Besides, the danger of complete ruin was so imminent that, like those on whom the death sentence has already been passed, I was only waiting for the end. God permitted it to be so in order that our deliverance from such peril might teach us to place our confidence, not in ourselves, but in Him alone who, when He wishes, not only delivers men from danger of death but even raises the dead to life.

Consolations In fact, it is He who has preserved us from slipping to the bottom of the abyss which was opening before us and in which, to all appearances, we were to find our end. He it is who will continue His saving help if you aid me by your prayers, your regularity, your devotedness, and your spirit of order, economy, and poverty. For the rest, in the midst of my bitter disappointments and my ever increasing financial difficulties, I experience genuine consolation at hearing that the Provincial Chapter has in the following terms approved my line of conduct in these terrible circumstances:

Very Reverend Father General read his report on the catastrophe at Ternes and on other matters pertaining to the Province. It is proved beyond question that he had nothing to do with these sad business transactions, which were carried on without his knowledge. His administration is in no way responsible for the acts of the Steward who

completely disregarded his Rules and abused the confidence of his local Superior. If, then, the Congregation is burdened with a debt of two hundred thousand francs, it is solely the result of the former Brother Marie-Julien's disobedience to the advice and orders of the Superior General who, in order to avoid scandal, has decided to assume all responsibility.

In the following session, after I had presented a detailed report on the disastrous consequences of this terrible event as well as the loss of the Dubignon lawsuit, the Chapter made the following addition to its previous approval of my procedure:

The Capitulants approve unreservedly the conduct of the Very Reverend Superior General, whose wisdom and prudent energy have saved the Congregation. They have been pleased to learn that he has consulted with the Holy See in order to keep it informed on recent events, secure its good will, and obtain its authorization for the employment of such means as can help to undo the harm already done.

God forbid, Reverend Fathers and dear Brothers, that I should claim any credit for this favorable declaration on the part of the Provincial Chapter. I have brought it to your attention only because it seemed well calculated to reassure you on the terrible consequences of events with which you were already acquainted; furthermore, it was my duty to keep you informed of developments in this matter.

Means to avert crisis As for means to remedy our situation, we must first of all have recourse to prayer and exemplary fidelity to the Rules. It will likewise be necessary to mortgage our property, practice perfect economy in our expenses, and turn over to the Mother House the surplus from all our houses during the present year and until the next meeting of the Provincial Chapter.

Suggested economies For these reasons the Capitulants recommend in their reports that the religious postpone the purchase of clothing as long as possible, be satisfied with the strict essentials of life, avoid all trips not authorized by special obedience, and use heat and light in common where several religious live in the same house. They also suggest that we forego making any donations, so as to be able to pay our own debt first of all, and that we give up dessert at supper, serve but one dish of meat at dinner, and never purchase cognac

or other liquor. The Salvatorist Capitulants have even proposed to turn over to the Congregation their five free intentions each month in order thus to accept more stipends for the Congregation. They expressed the hope that their example would be imitated by all their fellow-priests, either as regards all these intentions or at least some of them.

Financial help This explains, Reverend Fathers and dear Brothers, the drastic reductions in the total of expenses as proposed in your budgets. Each one, however, may apply to the proper authorities for a supplementary allocation, if this be found necessary. Notwithstanding our critical situation, I do not intend to multiply drafts on our houses, but have decided to draw none at all except in case of extreme necessity. I have adopted this principle in order to avoid bank charges and commissions and to prevent calumny or harmful reflections on the government of our Congregation. This means, however, that to offset the lack of funds from this source, Superiors and Directors must send me immediately in bank-notes and by registered mail all available financial aid. I am counting on this help, just as all of you may count on my devotion to the Congregation and to each one of you till my last breath. Without speaking of Father Shiel's generosity, or of that shown by the Sisters' Council at New Orleans and the Sisters at St. Laurent, and the promptness with which Father Rézé has paid in full his debt to the Mother House, I am particularly grateful for what several of you have already done to help me. If, in spite of the hard times occasioned at Notre Dame du Lac by the war, Father Sorin can reimburse me immediately for my loan to him, and if our Bengal Mission returns the 1,594 francs which remained due to me on the departure of the last band of missionaries last July, I shall certainly be able to meet the exigencies of the situation. Hence, I beg you, Reverend Fathers and dear Brothers, not to disappoint me, but to relieve my soul of its painful anxieties.

Budgets I wish here to remind you that budgets should reach the Provincial Steward (Father Robert) by the month of May. I would also point out that the following houses are still late as of today: Argentré, Bazongers, Bône, Chailles, Chanzeaux, Cracow, Flers, Le Dorat, Morannes, Oisseau, Rânes, Rheims, St.-Aignan, St.-Florent-le-Vieil, and Trelazé. These houses, and others who are not mentioned even though they deserve to be, should bear in mind that

after the first of next January they cannot lawfully incur any expense, unless their budget has been approved by that time. The only exception is for the Brothers who live and board in rectories. With a budget seriously planned, you should be able to advise me in advance approximately when bank-notes could be expected, and this would aid me greatly in planning for a year which is going to be heavily laden with debts.

Episcopal Visitations As the Bishops of Angers and Le Mans will soon make the Visitation of our houses in their dioceses, receive them with the greatest respect, speak frankly to them, and present to them your accounts and your regulations. Take special care to be able to tell them truthfully that you do not neglect rising, meditation, particular examen, the Little Office, spiritual reading, frequent Communion, or assistance at public services in the church. Appear before them with your hair cut short in front and a little longer in the back, your eyes modestly lowered, and with a serious demeanor that is worthy of your vocation. It is thus, Reverend Fathers and dear Brothers, that you will benefit by the Apostolic Visit and everything will turn to the honor of the Congregation.

Necessity of study Allow me now to insist on the necessity of study, if you are teachers or are destined for the ministry. The examination marks are very poor and there are some assistants who are almost ignorant. This, of course, is due to the fact that they are left to themselves. Direct them, consequently, and teach them the matters they need so much to know. You will give an account of this at the Regular Visit, for to it I attach the greatest importance, especially to spelling, penmanship, and linear drawing. I was greatly distressed to find that the subject-matter of last year's program was little studied and that hardly a single Brother presented his map of France, his linear drawing, or the page of penmanship which he was supposed to have prepared during the scholastic year.

Abuses to be corrected There has likewise been negligence in memorizing the *Catechism of the Religious Life*, the rules for one's employment, and the Directory. I delegate to the Superiors and Directors the duty of having them recited, and I urge them in the name of the Congregation to open the spiritual reading and the chapter with these recitations. This is one of their most sacred duties. I also ask that in all our schools there be at least a half-hour of class every day for the assistants,

who are, generally speaking, extremely weak in their class matters. The first rudiments of accounting are unknown to most of them and even some Directors know nothing about making the simplest entry in the day-book. History and especially geography are little studied. A poor showing was made in the little exercise in style, which consisted in writing a letter describing the visit made to the classes by the Inspector of Schools. Hence, I order the Visitors to find out what efforts are being made in each house to better the condition of studies. I ask that twice a year, on February 1st and July 1st, each Director send to Father de Marseul a conscientious report on the spirit of study manifested by each of his assistants in all the branches of knowledge presupposed in teachers, and that the Prefects of Studies in our colleges also direct and inspect the work of the teachers. They should demand a report from the teachers every week and make them undergo the examinations prescribed by the General Chapter and the Rules.

Chronicles I believe it my duty to remind Superiors and Directors of the care they should give to the writing of the chronicles of their houses and of their duty to send a summary of them to the Secretary General. The Visitors should see to it that there is no negligence or delay in this matter.

Marie-Julien affair Since I have been calumniated in the deplorable Marie-Julien affair, and as some seem unable to understand how this religious could have left so great a debt to be paid, I hereby authorize the Provincial Capitulants to reveal, as the need may arise, all that I have told them on the matter.

Use of tobacco It is humiliating for me to have to forbid our religious once more to smoke pipes and cigars, but two Brothers, not to mention two Salvatorists in France, have forced this upon me. It is clear that this expense cannot be incurred without a violation of the vow of poverty, nor can the habit of using snuff be contracted without a special permission, supported by a certificate from a physician. Besides, no one should be allowed to use snuff at table, at common spiritual exercises, or during church ceremonies, under penalty of withdrawal of the permission granted. Steps should be taken to cut down rather than to increase the amount distributed to each one. I know one house where in twenty years the money spent for this purpose will amount to ten thousand francs. Is not this an abuse?

Suffrages I conclude by commending to your suffrages the following Sisters: Sr. Mary of St. Isidore (Indiana), professed, who died on the sixth of July last; Sr. Marie of St. Julie, who died in Canada on the twenty-fourth of July; and Sr. Mary Emmanuel, who died in Indiana on the fifth of August. All were professed and received the last rites of the Church.

This present Circular Letter shall be read at the chapter of accusation and afterwards preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix under our signature and the seal of our Congregation, the day, month, and year as above.

B. Moreau

The Secretary General

A. Séguin

P.S. The Vicars are requested to send their quarterly reports to Father Pattou, Steward of the College of Ternes at Paris.

J. M. J.

No. 148

Notre-Dame de Sainte-Croix
Le Mans
September 13, 1861

REVEREND FATHERS AND DEAR BROTHERS :

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

*Death of Abbe
Fillion*

It is with deep emotion that I must advise you of a new trial which it has pleased God to add to all those you already know. He has sent me this trial in the sudden death of a devoted friend of our Congregation, the confidential sharer of my joys and my sorrows for more than forty years, my support, my consolation, in a word, my director, since the death of venerable Abbé Mollevaut. What makes this cross all the heavier is that I was unable to hear his parting farewell or receive his last sigh. I am confident that all of you will share in my affliction and that a sympathy born of affection will associate you with my grief as with my prayers, when I tell you of the death of good Abbé Fillion, former Superior of the Preparatory Seminary at Tessé, Le Mans, and titular Canon of the cathedral of the diocese. He had gone last Sunday to the Chapel of Notre-Dame du Chêne, and it was there, upon leaving the sanctuary after his thanksgiving, that he was stricken with apoplexy on Monday morning. From that moment until Thursday at seven-thirty in the morning, when his beautiful soul departed from this life, he retained sufficient consciousness to join in the last prayers of the Church and in the pious thoughts suggested to him by his nephew, the Superior of the Preparatory Seminary of Mayenne. Tomorrow, Saturday, he will be buried in our community cemetery, in accordance with the request which he repeated so often since he came to reside at Sainte-Croix, and that of his immediate relatives. *Calix Domini plenus mixto.* May it please God not to oblige me to add because of new trials: *Verumtamen faex eius non est exinanita.*

Yet, I feel that my heart is ready for everything. Thanks to Him

who strengthens me, I am also confident that all these heavy blows will serve to consolidate His work, if we know how to live in a spirit of faith, fraternal charity, good order, economy, recollection, modesty, obedience, chastity, and poverty.

Since gratitude obliges all of us to pray for the repose of the soul of the venerable deceased, I ask each one of you to make the Way of the Cross, to receive Communion at least once and, if you are priests, to offer the Holy Sacrifice of the Mass for this intention on the day following receipt of this Circular.

Need of financial help Since I must know beforehand what financial help you will be able to give me during the school year in France and Algeria towards payment of the Marie-Julien debt, I ask you to inform me also at just what time you will be able to send the registered letters of which I spoke in my last Circular. I wish this information so that I may pay those debts I have been obliged to contract in my own name.

This present Circular shall be read in chapter the very day it is received.

Given at Notre-Dame de Sainte-Croix, under our signature and the counter-signature of our General Secretary, the day, month, and year as above.

Superior General
Moreau

By order: The General Secretary
A. Séguin

P.S. It seems that due to an error the house of Bazongers was mentioned in my last Circular as among those which are late in presenting their budgets.

J. M. J.

No. 149

Notre-Dame de Sainte-Croix
September 23, 1861

REVEREND FATHERS AND DEAR BROTHERS :

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

Request for various reports Since circumstances already known to you did not permit me to convoke you at the Mother House for our annual retreat, and to receive there the renewal of vows, I now ask all the novices who have not as yet sent me the usual formula, to do so without delay. I also wish to know how those who did not make their retreat in common supplied for it in private.

Visits to families I take advantage of this occasion to inquire of each of you if he went home during the vacation, with whose permission, how much time he spent there, and how he provided for his traveling expenses. I am confident, Reverend Fathers and dear Brothers, that those who took advantage of the concessions granted for this last vacation, will refrain from asking further similar permissions in the future without real necessity. Of this necessity the Superiors shall be sole judges, and they shall not show themselves easy in this regard. You are all aware of the risks incurred by those who forget that they have renounced the world to give themselves to God, and who then find pleasure in being in the midst of the world, or by those who break family ties and then entangle themselves anew in affection for their relations—as if Jesus Christ had not declared unworthy of Himself the disciple who has been called to follow Him but who does not renounce forever father, mother, brothers, and sisters.

True love of family God forbid, Reverend Fathers and dear Brothers, that I should appear to condemn filial piety. The commandment of the love of children for their parents is, as St. Paul observes, the first precept with a reward. There is, then, nothing

more holy or more praiseworthy than this love, but it must be subordinated to the love we owe our Father who is in heaven. Hence, if we must love our parents, this must not be to the detriment of our vocation, nor in such a manner as to incline us to prefer nature to grace, when the voice of grace calls us, as it did the Apostles, to leave forever our boat, our nets, or our counting-table. Was not filial piety, as well as all the other virtues, practiced by our Saviour with infinite perfection? He knew what mortal anguish His absence would cause His tender mother, and yet at the age of twelve He withdraws from under her tender vigilance. He gives up the pure and holy joys of the house of Nazareth. He rises above His instinctive sorrow at the thought of the desolation He is about to cause, and leaves Joseph and Mary without even saying good-bye; without telling them how long they will be deprived of His presence, He permits them to remain in this painful uncertainty. Then, when they complain lovingly to this divine Son for having imposed on them such a sacrifice, He takes occasion to teach an important lesson to anyone who is called to the apostolate, as He silences nature and heeds only zeal for the glory of God. Then He reproaches them almost harshly for not having better understood His mission in this world: "Why did you seek me thus? Did you not know that I must be about my Father's business?"

Nor did He consider this astounding example, filled though it is with wisdom, as sufficient. Scarcely has He inaugurated His public ministry when He reinforces this example by the declaration that "whoever loves father and mother more than Him is not His disciple," and that He recognizes as His father and mother, brothers and sisters, only those who have learned to sacrifice everything to the divine will. On one occasion He promises to those who leave home for Him the hundredfold here below and life eternal in the next world. On another He refuses a young man who had begun to follow Him permission to go bury his father. Elsewhere He proclaims openly that "whosoever puts his hand to the plow and looks back, is not worthy of the Kingdom of Heaven." Thus all the saints who embraced the religious life took special care not to return to the place of their birth, and not to expose their vocation to the dangers occasioned by contact with the world and by the joys or affections of family life. God grant that these reflections may preserve from similar dangers those among you, reverend Fathers and dear Brothers, who perhaps have already experienced anxiety and even inconstancy because of the recollection of their last visit with their

parents. Unless they restrain such feelings, these religious are going to expose themselves to bitterest regrets and liveliest anxieties at the moment of death.

Unauthorized expenditures I have learned that some of our establishments have been building and incurring other expenses in ways which at this time endanger the security of my administration. In virtue of holy obedience and in the name of Jesus Christ I hereby forbid any building projects to be undertaken without formal authorization from me, and any construction to be continued without previous assurance of having the money to pay the expenses at the times agreed upon. No one may exceed the sum allotted for such purposes in the budgets without violating the vow of poverty, and whoever contracts debts through violation of these rules is bound in justice to acquit them without recourse to the funds of the Community. Any other procedure would bring ruin upon the Congregation, which has already been so seriously compromised by two or three of our houses.

Nevertheless, I have every confidence that in our favor God will draw good out of evil, if we know how to serve Him now in poverty, chastity, and obedience, without slothfulness in rising or worldliness in our exterior, and with ever growing attention to silence, modesty, charity, work, and frequent communion.

Worldliness I cannot conclude without condemning those who affect a style of haircut contrary to that permitted by the Rule, by parting their hair, and who without real necessity and the proper permission use reading glasses,¹ tobacco, coffee, and whiskey. By such practices a man exposes himself to contempt and ridicule while at the same time he violates the rule and his vow of poverty.

I recommend that at the reopening of the school year, all read for spiritual reading, first, the letter of St. Ignatius on obedience, which will serve likewise as a subject of meditation, then the Common Rules, my Circular Letter No. 148,² and the *Catechism of the Religious Life*. The rules on prefecting, which are stated in this *Catechism*, are to be

¹ At this time the use of glasses was not common. Since they were employed not so much for practical purposes as to comply with the demands of fashion, their use was generally regarded as a sign of affectation. This explains why they are mentioned in connection with the avoidance of worldliness.—Translator's note.

² In the present edition this is Circular No. 145.—French editor's note.

memorized and recited by all those who have obediences demanding their observance. Finally, you should also read the Directory.

Help from Bengal You will be pleased to hear that even in our mission of Eastern Bengal they are concerned over the debts with which I have been burdened, and that good Father Lemarié wishes to give me more than a thousand francs to help me meet these obligations. I gladly make note of all these acts of devotedness and I beg our Lord to bless with a very special blessing those whom His grace thus inspires.

This present Circular Letter shall be sent to our houses in France, to Notre-Dame du Lac, and to Dacca.

Moreau

P.S. M. l'Abbé Glaire has just published a new French translation of the New Testament. This work, which has been approved by the Holy See, is the only one accepted henceforth in the Congregation. Copies can be procured at Notre-Dame de Sainte-Croix.

I recommend to all Superiors who have priests engaged in the pastoral ministry, to secure the life of the Curé of Ars by Abbé Alfred Monin and to use it for spiritual reading.

J. M. J.

No. 150

Notre-Dame de Sainte-Croix
November 2, 1861

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

I come to ask your suffrages for the repose of the soul of Sister Mary of St. Marcellus, professed, who died at St. Laurent, Canada on October 10th, after receiving all the sacraments of the Church. At the same time I ask those priests who have said the twenty-five Masses for the repose of the soul of Abbé Fillion, as requested in my last Circular, to inform our Secretary General accordingly without delay.

Financial difficulties I should like to be able to tell you today that the payment of the Marie-Julien debt causes me no grave concern. Nevertheless, my disillusionment on the score of certain reimbursements of sums which I have advanced makes my position extremely embarrassing. Besides, only a small number of Superiors and Directors have answered my request for information as to when they could send me bank-notes in order to forestall recourse to drafts drawn through banks. But even though the indifference and negligence of some cause me sorrow, I must express my sincere gratitude to most of the members of the Congregation. In this tribute I include our dear Sisters, who have always been so devoted to me. I intend sooner or later to publish a Circular in which I shall make known to all the members of our family just what each house has done to help tide me over the worst days I have ever seen in the Congregation of Holy Cross, nor shall I omit to mention those establishments which are more of a burden to us than a source of help in our time of need. Is it not a matter of simple justice to render tribute to those who impose on themselves the sacrifices exacted by circumstances, as well as to point out those who by their lack of order and economy contract debts which they leave as a burden to their successors? Is not this the only means

of enlightening the Chapters on the aptitude and spirit of certain members of the Congregation in matters of administration?

General spirit I use the word "spirit," my dear sons and daughters in Jesus Christ, for it is true that in general the dispositions and conduct of the members of the Congregation have been a source of consolation in the misfortunes which have recently befallen us. Yet there are many who still leave much to be desired on this score, while they forget that in thus resisting the grace given them, they expose themselves to very grave dangers for their eternity.

Monthly litany It is with the intention of enlisting in their favor the help of all the saints, those friends of God whose feast we have just celebrated and who have left us such winning examples, that I send you a litany to be recited at the retreat each month. This should be done whether the monthly patrons be distributed or not.

Prayers for benefactors While awaiting an occasion to mention by name those persons who have shown most interest in the sad situation in which I have been placed by certain members of our family, I recommend to your prayers a priest who sent me a thousand francs to help pay our debts, and also those benefactors who have given alms for the same purpose to Brother Leonard or to the Sister Superior at Sainte-Croix, Le Mans.

I recommend to those of our Brothers who are Directors of schools in France without a salary of six hundred francs, and who must not only provide their own lodging but likewise pay the salary of a servant and the upkeep of school equipment, to take advantage of the high cost of living in order to make financial arrangements which will be less burdensome and more in accord with our needs. Never will their requests be more just or better motivated.

I am pained to learn that because of the war in the United States, Father Shiel has not received any of my letters during the last four months, not even the one in which I acknowledged and thanked him for this gift of fifteen thousand francs. The same is true of the good Superior, Sister Mary of St. Alphonsus Rodriguez, who hastened to aid me, and with whom I cannot further correspond since all channels

of communication are closed. For the same reason, I cannot send the Father Superior the two religious whom I promised.

In closing I cannot conceal my disappointment over the fact that certain Brothers have not sent a word of reply to my Circulars, notwithstanding certain prescriptions which call for an answer. Certain other religious are very late in sending me their vow formulas.

Given at Notre-Dame de Sainte-Croix, Le Mans, the day, month, and year as above, under our seal and the counter-signature of our **Secretary General**.

B. Moreau

A. Séguin

P.S. I have sent Sr. Mary of the Redemption to New York to remain there until she can report to the Mother General.

J. M. J.

No. 151

Notre-Dame de Sainte-Croix
Le Mans
January 2, 1862

MY DEAR SONS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

Financial troubles The year just closed has been marked by so many severe trials for the entire Congregation and for me in particular, that as it ended I thanked Divine Providence for not having allowed me to give way under the temptations which besieged my soul. From the beginning of the year until the end I was in a continual state of alarm and suffering because of the financial disorders of two of our houses. But, in the spirit of St. Paul, forgetting what is behind, that is the twelve months which have just passed so painfully and of which I shall present a detailed account to the General Chapter, I press on to what lies ahead, preparing myself to profit by the new year, so as to arrive without mishap at the end of my course.

I shall not speak to you today of the two hundred thousand francs of the Marie-Julien debt, of the lawsuits it occasioned, nor of the lawsuits at Angers. I shall not mention the imprudent undertaking at Flers, where buildings costing more than one hundred thousand francs were erected without sufficient funds. Neither shall I dwell on the anguish of soul which I endured because of the complaints lodged against my administration even at Rome, the refusal to refund money on which I have up to the present counted in vain, and finally the stubborn, darksome wiles of Satan in his attempts to ruin the Mother House. These are events which unfortunately have already taken place, and neither you nor I can stop or even modify their disastrous consequences. It is all the more important, therefore, that we prevent such things from happening again, for our Rules and our Constitutions provide us with the means to forestall them.

Means of repairing disorders

It is true, my dear sons in Jesus Christ, that never would the Congregation of Holy Cross have been so seriously compromised if those responsible for our disasters had heeded all our prescriptions on the necessity of a budget and on exactitude in informing Superiors of receipts and expenses. These misfortunes would have been prevented if our members had kept mutual watch over one another, had been faithful to the common exercises, and not violated their vow of poverty so sacrilegiously. At least this terrible lesson shall not be lost on us, and I speak not only for the year which is just beginning, but for the entire future of the Congregation. Let each one consider himself in duty bound to appease God's anger by greater regularity, and to repair our misfortunes by an administration marked with wisdom and economy. It is only just that they who have brought us to such a ruinous p^âss should make amends. Consequently, I have been pained to see how certain Brothers, who plunged our houses into debt by useless expenses and poor business management, have imagined themselves free of obligation before God once they have obtained a change of obedience and have left to their successors the burden of paying their debts at the cost of a thousand sacrifices. Is not this still the case with Bazongers, Craon, and St. Aignan-sur-Cher, not to mention Milly and Le Pas? I assure you that those who are so heedless of the temporalities entrusted to them do not free their conscience simply by a change of obedience or by dismissal. On the contrary, they are obliged under penalty of grave sin to repair the wrong they have done the Community, either by making restitution out of their own money for the losses they occasioned the Congregation or by compensating for this damage through devotedness and zeal in procuring special help. Other means are to spread the Association of St. Joseph, to find vocations, or to impose privations on themselves, conformably to the rules on mortification and poverty. Otherwise they must live in fear of having this maxim of theology applied to them: The sin of theft is pardoned only when restitution is made for what has been stolen, because satisfaction is a part of the Sacrament of Penance.

But even if by such conduct as I have indicated we receive pardon from God and leniency from the General Administration, still this is not yet enough to bring us out of the financial obligations into which I have been thrown and which must be met at all costs. Below you will see what I have still to pay on the Marie-Julien and the Flers debts within the next three months. After these payments are acquitted we

can proceed more normally and shall not have to be too anxious about the future. I thank God for having thus brought me to the solution of the most complicated and compromising business transactions which I have ever encountered in my sad experience. My obligations, then, are as follows: for the former steward of the College of Ternes, 16,000 francs, and for Brother Emmanuel 30,000 francs which are owed to a bank. I do not mention the 8,000 francs for which I have made myself responsible for the school at Flers on behalf of a laborer. Nor do I include the several other sums which I must pay sooner or later at stated times in the future toward reducing the debt of the former Brother Marie-Julien. For all this I count on the annual income of the Congregation. As for the 46,000 francs mentioned above, I do not know where to find them, unless Father Sorin finally reimburses what he owes me, and unless I receive the 3,000 francs which I expect from Monseigneur Dufal and Father Mercier, as well as certain other sums for whose payment I have little hope.

*Assurance of
affection*

Pray then that God will come to my aid. Aid me yourselves, as far as you can. Continue to strengthen me, to console me by your devotedness, you especially, worthy children of St. Joseph, who have already sweetened the bitterness of my trials with your letters of condolence and your promptness in sending me whatever money you had on hand. Your names have become dear to my heart, and shall be engraved thereon till death, and I pray God to bless you in a special way, you and all those under your care. As long as I live, I shall recall with joy what you have done to aid me in the most trying moments of this horrible crisis, dear Fathers and Brothers who are fighting the battles of the Lord in distant lands, and you also, beloved Sisters of New Orleans and Canada.

Spirit of prayer

The end, however, is not yet in sight and it is for this reason that I appeal anew, not only for the financial help of every member, but still more and especially to the faith, piety, and spirit of prayer of all the religious of Holy Cross to the end that we may obtain grace and mercy from Him who conducts everything to its appointed end with vigor and mildness. Never, in fact, was there greater need for prayer than now when Satan has been unleashed against the Church and her works, and allowed to harm the earth. The Mother House, too, has lost in the person of Monseigneur

Nanquette¹ a devoted friend and, humanly speaking, it is not without some preoccupation that we await the choice of his successor. Ah, how many designs of the Evil One would be foiled if we were all men of prayer and mortification!

Devotion to Constitutions So, dear sons in Jesus Christ, I can find no better reply to your New Year's greetings, and no better proof of my devotedness, than by wishing you this twofold spirit and promising to devote myself more generously to prayer and penance. I have, indeed, serious fears of becoming an obstacle to the designs of Providence on the Congregation and to the graces which God has destined for each one of you. Hence I beg of you to pray much for me, and to develop an even greater attachment to your Constitutions and Rules, as to the certain expression of God's will in your regard and the surest way of pleasing Him and saving your souls. Observance of the Constitutions is a means of perfection which you cannot afford to neglect without exposing yourselves to the most baneful consequences. When there is no other principle of conduct than the caprices of self-will, it is easy to pass from neglect of small observances to infractions of essential duties, and from voluntary imperfections to scandal. Be obedient, then, dear sons in Jesus Christ, be obedient to the Holy See by following the path it has marked out as the road to heaven. Obey your Superior as your father, and do not by your contempt for his commands and advice increase the burden of responsibilities which weigh upon his conscience. Act in such a way that your Superior may do his work with joy, and not with sighs. Pray for the disobedient who do not observe their vows, lest both they and we be visited with new misfortunes.

Requests for prayers Pray in particular for Sister Mary of St. Gabriel, professed, who died at St. Laurent, Canada, on November 9th last. Pray also for the success of the journey of Father Charles whom, notwithstanding the rigors of the season and the dangers of war, I have sent to visit our houses in America and in the diocese of Montreal. Pray, finally, for our mission in Eastern Bengal, and with a view to making your prayers the more efficacious and meritorious, unite your intentions to those of the pious

¹ Msgr. Nanquette, Bishop of Le Mans, had died at the end of the year 1861.—Translator's note.

souls who share in the apostolate of which I am enclosing a chart in this letter.² For this purpose it is sufficient for you to place this chart where you can glance at it in the morning, and in this way offer all your actions and sufferings throughout the day according to the intentions assigned for each day of the week.

I must here inform those Josephites who ask for a change of obedience, in order to go to another house or to come to the novitiate, that in France these changes become extremely difficult in the course of the school year, and that they must first obtain the permission of the Prefect³. I might add that it is of the utmost importance for the entire Congregation that no one give any occasion for even the least founded complaint against his conduct and the management of our schools.

Financial needs In order that you may have a clearer understanding of the situation in which the needs of our different foundations have placed me, and of the absolute necessity which forbids me to furnish subjects without exacting six hundred francs per person for the expenses of the novitiate, I hereby declare that I have received nothing from our houses in Canada, India, Rome, St.-Aignan-sur-Cher, Flers, and the College of Ternes—and this in spite of all the sacrifices I have made for them. Such a state of affairs cannot continue without serious danger to the General Administration. It would be still more dangerous to allow the slightest expense unauthorized by the budget. Aside from the imprudence of such an act, it would involve the guilt of sacrilege by violation of the vow of poverty, since it is only the approved budget which legitimizes expenses.

Hence, I beg of you to re-read my Circular of March 1, 1857, and to submit your proposed budgets in time to be studied by the Provincial Chapter. This means that they should be presented at least a month before the annual retreat, as I recommended in my letter of January 3, 1861.

Mass stipends I cannot end my letter without asking those of our Fathers who were to say twenty-five Masses for M. l'Abbé Fillion, and who have not as yet sent notice of the celebration of these Masses, to be so good as to inform our priest-sacristan on this point, either by writing directly to Father Lebreton or to anyone else at the Mother House. I also ask that each priest say twenty-five additional Masses for the same intention between now and the month of August, and that until the General Chapter he forego his five free intentions each month in order to say Masses for sti-

² From Letter 159, page 251 of this volume, the reference appears to be to the Apostleship of Prayer.—Translator's note.

³ Governmental control of education made it impossible to effect the transfer of teachers during the school year without the previous permission of the Prefect of the department.—Translator's note.

pend. The money from these stipends will be sent to Notre-Dame de Sainte-Croix about September.

For these reasons, and in order that I may not incur the risk of not meeting my bills, I have felt obliged to give the following decisions and orders in virtue of holy obedience:

Article 1

Whoever has caused debts for the Congregation by incurring expenses contrary to the Rules and without authorization from proper authority, shall do all in his power to repair the wrong either with his own money, or by practising greater economy, or by the prudent soliciting of alms.

Article 2

Notre-Dame du Lac shall immediately repay the loans it has received from the Mother House, even if this entails mortgaging or selling some of its property.

Article 3

The Visitors and the Provincial Chapters shall see to it that no one exceeds his budget during 1861 without a supplementary grant.

Article 4

Until the end of the next General Chapter the surplus of all houses shall be sent to the Mother House at the end of each quarter. All extraordinary expenses are forbidden and remain forbidden until then.

Given at Notre-Dame de Sainte-Croix, on the day, month, and year as above.

Moreau

Studies and Examinations

I remind all the members of the observations and orders contained in my Circular of August 27, 1861, with regard to studies, and especially on the question of examinations. I should like to have the individual averages inscribed in each one's personal records at the Mother House.

As I close my letter, I regret that I must ask your suffrages for another Sister who died in Canada, Sister Mary of St. Lawrence, professed, who passed away on the sixteenth of December.

Moreau

J. M. J.

No. 152

Notre-Dame de Sainte-Croix
January 15, 1862

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

MY DEAR SONS IN JESUS CHRIST:

Scarcely have you received my New Year's Circular when I am obliged to send you another announcing the death of Brother Francis de Sales (Peter Bérel), professed, who died today at the Mother House, with all the last rites of the Church, and after having been a constant source of edification to everyone during his sickness, especially in his last days. Such was his resignation to the Divine Will and his hope in God that he not only showed no impatience or regret at the approach of death, but even on the day before his death he sang in my presence the whole of the hymn, "I put my confidence, O Virgin, in your aid". Everything, then, makes us hope that this dear soul has been welcomed by the Sovereign Judge. But as even the most perfect have reasons to fear that they still have many faults to atone for, you will kindly offer up for him the suffrages required by Rule, that is to say, two low Masses in each house, and one Communion and Way of the Cross, or the beads twice by each religious.

You will offer the same prayers for the two Sisters recently deceased but, according to Article 7 of Rule 62, you are not bound to have Masses said for them, since these Sisters were not in the service of our religious at St. Laurent. On this point I hereby correct my recent reply to the Brothers of Tréport with reference to this Rule. I also authorize the expenses entailed in having Masses said for the religious who died today, since these disbursements could not be foreseen when the budget was approved.

Accept, my dear sons in Jesus Christ, the assurance of my tender regards and pray for me.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

B. Moreau

By order:

A. Séguin

J. M. J.

No. 153

Notre-Dame de Sainte-Croix
March 26, 1862

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the blessing of St. Joseph be always with you.

Spirit of union Never more than now have I experienced a keener realization of how necessary it is for me to be united with you and for all our houses to be united among themselves and with the Mother House. This need of union has been emphasized by our financial disasters, the increased rage of Satan against the Church of God, and the war in America, which has cut me off from all correspondence with our Vicariate of New Orleans. It is these considerations which impel me to stress very particularly at this present time that union without which our efforts to establish the reign of God among souls would result only in the ruin of our Congregation and our own confusion.

In fact, faith, as well as reason and experience, demonstrate conclusively that "in union there is strength." Union gives rise to strength by blending all the parts into the whole, like the mortar which holds the stones of a building together and unites them all with the keystone. Disunion, on the contrary, dissipates strength by separating the parts from the whole. Its effect is the same as when, for want of mortar, the stones of an arch pull away from the keystone, which is the center of symmetry, and bring the entire structure crashing down in ruin. Thus the forces of evil are ever hard at work to destroy sacerdotal union by estranging, if possible, priests from their bishops, and bishops from the Pope; thus does the demon detach columns from their base and from their capital, according to the well-known proverb of Machiavelli: *Divide and conquer*.

Effects of union If we would be strong against the enemies of our Congregation, let us be *one*, just as our Lord

Jesus Christ asked this unity for us of His Father. It is only on this condition that God will give us His own strength. This strength it is which flows from charity, mutual harmony, oneness of mind, and the sweet bonds of brotherly love. From this charity and harmony there arises a twofold power, without which we shall never accomplish anything for the salvation of souls: *power before God*, who is the source of our strength, and *power before men*, whom union brings under its sway, because it is the effect of grace and supernatural help.

Let us, then, tighten our ranks, my dear sons and daughters in Jesus Christ; like the Israelites, let us march forward as one man. No matter what the cost, let us remain united with our Superiors through obedience, and united among ourselves by the bonds of that love of which the Sacred Heart of Jesus is the burning center, and which so to speak, should form a chain linking together all the members of Holy Cross. This, moreover, is the recommendation of our Divine Lord to His Apostles. It was the object of His touching prayer to His heavenly Father for us when He said: "Holy Father, I pray that they may be one, in the unity of one spirit, one faith, and one love, and that just as Thou art in me and I in Thee, so also they may be one in us."

This is our sublime ideal. If we model our lives on it, we shall form a glorious phalanx marching into battle in the might of union, and this army drawn up in battle array will strike terror into the devil and the world. But if we are not united, we shall be only a motley and disorganized army, unable to resist the enemy.

Consequences of disunion

Consequently, in the name of God's glory, in the name of our most sacred interests and those of our Congregation, in the name of the Holy Father who has deigned to approve our Constitutions—while leaving to me for the present the government of the Marianite Sisters—and whose fatherly heart would be sorely afflicted by the least sign of disunion among us, let us generously make all the sacrifices demanded by union and harmony. Let us avoid all intrigue, which would be for unity like a gnawing worm; all hypocrisy, as though it were a cancer; and flattery, which begets only corruption. We must be on our guard against selfishness which would be our ruin, egoism which gives rise to the vagaries of self-love, and all rivalry among the various houses. We must avoid the accumulation of temporal interests in individual houses to the detri-

ment of the Community, and all unfounded claims to domination, great or small, which may tend to derogate from the authority of the Superior General. Otherwise the General Administration would be hampered in its activity by the destruction of that unity of government which has been established by the Holy See. Each house would have its own local spirit, instead of taking its inspiration from Notre-Dame de Sainte-Croix. It is only the spirit of the Mother House which can give stability and permanence to all our houses, just as only the trunk of a tree can sustain the life of the branches by communicating to them its sap.

Regular discipline Now, my dear sons and daughters in Jesus Christ, the only means of obviating all these evils and maintaining among us that spirit of understanding and proper subordination which is so ardently desired by the worthy Vicar of Jesus Christ, is to see that regular discipline is everywhere observed and that no one is guilty of serious violations of the Rules and Constitutions without being duly punished. When circumstances so demand, you should seek advice from the Mother House, in order to follow its prescriptions and customs as faithfully as possible, without ever introducing contrary rules, customs, or practises, except with the approval of the proper authority.

Appointment of Visitor It is with a view to establishing this uniformity which is the mother of union that, notwithstanding the extreme difficulties into which we have been thrown by neglect of these fundamental principles, I have not hesitated to deprive myself of the assistance of Father Charles, in order that he may resume and complete the Regular Visit of our houses in America, which I made in such great haste. This Visit has become all the more urgent because Father Charles was appointed by the General Chapter to collect the observations which I had requested you to make regarding the definitive edition of our Rules, and because he is to devote himself to this work in cooperation with me.

In consequence, I ask you, my dear sons and daughters in Jesus Christ, who have not seen anyone from the Mother House since the time of my Visit to you, to welcome this Visitor as you would welcome me. Afford him the consolations which I enjoyed during my too rapid journey through your distant lands. To this end, speak to him with

open hearts; share with him your difficulties and troubles; follow whatever advice he gives you, and submit all your accounts for his examination. Take up with him everything which deals with your temporal interests, and present to him all the acts of your Councils and Chapters, in order that he may be able to furnish me with a conscientious report, and obtain my approval or that of my Council. This approval is essential especially for admission to profession, and until it is obtained all professions will be postponed, as well as the reception of Sacred Orders. In addition, as regards the Sisters, it will be necessary in every case without exception, and notwithstanding any concession made in this respect in the Vicariate of Indiana, to obtain previously the written consent of their Mother General. Without this consent of the Mother General I would never give my approval for perpetual vows, and thus the profession would be null and void.

*Spirit of
subordination*

In any discussions which may arise, do not lose sight of the spirit of subordination which should characterize local Directors, Superiors, Councils, and Chapters in their relations with our Vicars and their Councils and Chapters, and which should exist between these latter and the Superior General and his Council. It should be borne in mind that before making any appeal whatever to a higher authority, the matter must have passed through the hierarchical order mentioned above. Any other line of conduct would mean deviating from the path traced out by the Holy See and breaking up a union which has been so wisely established.

I have no idea whether or not the Visitor will be able to go as far as New Orleans, nor can I say what order he will follow in visiting our various houses in America. Lest matters be treated too hastily, I shall allow him all the time necessary and shall leave it to him to decide what plan he will follow in his itinerary. My only prohibition is that he should not venture into Indiana¹ during the season which is dangerous for non-residents.

It is my wish also that he should preside over meetings of the Councils of Administration wherever he may be, examine and modify the budgets, and see if the sums allocated are employed for the purposes designated. He should also investigate to see if, perhaps, there

¹ According to a postscript to Letter No. 154, "Louisiana" should be read for "Indiana," since the reference is to the unhealthful conditions then prevailing in New Orleans during the summer months.—Translator's note.

has been any diversion of funds. Such a practise would amount to deception of higher Superiors and constitute a violation of the vow of poverty, even supposing that such diversions did not exceed the total credit of the house. Care should also be taken to determine if any house is undertaking new projects, especially as regards new buildings or new foundations, without my authentic approval. Such ventures would expose us to the danger of falling once more into the abyss out of which we are just beginning to emerge.

I shall not close, my dear sons and daughters in Jesus Christ, without thanking all those of you who have done so much to help me in the midst of the numberless difficulties caused me by two of our houses. I cannot refrain from expressing my astonishment at the absolute silence of our Indiana Vicariate to my repeated requests for financial assistance and for Masses for the late M. Abbé Fillion, who was such a devoted friend of our Congregation.

I wish also to advise you that I have appointed a committee to revise the spelling book composed by Father Galmard. Beginning with the opening of class next fall, this will be the only speller approved for our schools.

Lastly, I recommend to the Visitors to report to me on the manner in which the Rules and Constitutions are learned and, when necessary, to question the religious on the Rules pertaining to their obediences.

Given at the Mother House, the day, month, and year as above, under our signature and the seal of our Congregation, with the request that acknowledgement of receipt of this letter be sent to us, in order that we may know if our Circulars are reaching their destinations.

The Superior General
Moreau

General Chapter of 1863

Salvatorists

Fathers Charles Moreau
Chappé
Lemarchand

Drouelle
Séguin
Pattou

General Assistants
General Officers

Dufal, Vicar of Bengal
Sorin, Vicar of Indiana
Rézé, Vicar of Canada
Sheil, Vicar of Louisiana

France Two delegates

Indiana One delegate

Josephites

Brothers Gregory
Patrick
Leonard

General Assistants
Leopold, General Officer

France and Italy Six delegates

Indiana Two delegates

Canada One delegate

P.S. In the coming sessions of the Provincial Chapters, it is important not to forget the election of delegates for the General Chapter which is to meet in August, 1863. Likewise, no Josephite should change his name in religion, even with my consent, without advising the Secretary General accordingly.

J. M. J.

No. 154

Notre-Dame de Sainte-Croix
April 1, 1862

MY DEAR SONS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

Prefecting In view of repeated complaints against the inexperience of assistant teachers in our schools and their lack of aptitude for prefecting, I wish to call your attention to this important function, and to defend the Directors of our novitiates on whom some would place the blame for the deficiencies of our subjects on this score. To be sure, it would be better to have no students at all, especially boarders, than to leave them without proper supervision. Even if they were all good, they would soon form bad habits, because we must always and everywhere take into account our poor human nature, which tends rather to evil than to good, and does what is right only at the cost of repeated efforts. Even these efforts would be of no avail if grace did not come to our assistance.

Besides, it would be a very dangerous illusion to think that we could ever have an educational institution where all the students would be equally good. Unfortunately, there will always be some bad ones among them, and their number, however small in the beginning, would grow rapidly if the students were left to themselves. Hence we must supervise them and be always fearful lest there be among them some who are utterly spoiled and whom the devil raises up to teach evil to others and thereby destroy souls. Moreover, besides the corruptors of morals, there are always those trouble-makers who sow discord or insubordination. It is of the utmost importance to correct these students or at least to repress their natural tendencies. Otherwise they would make discipline impossible and paralyze any good which might be undertaken.

Now, my dear sons in Jesus Christ, the means of avoiding such grave mishaps is to have careful supervision. In other words, the child-

ren are never to be alone, without someone who knows how to guide them and to prevent, or rather forestall, what is wrong. The prefects themselves need supervision, and it is the duty of Directors and Superiors of schools to keep watch on everyone, having confidence in all, yet really trusting no one but themselves. It is also their duty to train for this difficult task the novices sent them as assistants, because they cannot learn the art of prefecting except in the midst of students.

Begin by seeing to it that they are thoroughly acquainted with the rules on prefecting, which are found at the end of the *Catechism of the Religious Life*. Have them recite these rules at the beginning and in the middle of the school year. Then see how they apply them. Teach them how to observe the tendencies of students, their likes, and their companions in order to separate them if this be necessary. Pay particular attention to the lavatories, and to the nooks and corners where the children gather, but at the same time be careful to avoid anything which might resemble spying or nagging. Once the prefect knows how to use his eyes and ears without letting on that he suspects anything, a simple word or deed or gesture may lead him to matters of very grave importance.

Prefecting of this kind has an extraordinary importance, but it presupposes a great spirit of sacrifice, and without special help from God it will never be sufficient. For this reason we must not only watch, but also pray and remain interiorly united to the Guardian Angels of the children over whom we are placed.

Prefects who thus understand their apostolate do great good in a house of education. Their influence on the conduct of the students is untold. In the institution adjoining the Mother House I have noticed that the greatest hindrances to the welfare of the students have come from teachers who have no intelligence, devotedness, or piety. On the other hand it is my experience that our greatest help has always come from teachers who knew their Rules, learned them by heart, applied them according to the demands of circumstances, and thus viewed all our efforts in a spirit of faith. God grant that we may have many such prefects in our houses and that their number may grow. To this end Superiors and Directors must pray fervently to the Lord of the harvest that they may have such religious and know how to train them in the difficult art of prefecting.

Since several Brothers have expressed their desire to go to Algiers, I desire to know if they still persevere in their wish, and if they are able to sing the Divine Office.

This present Circular Letter shall be sent only to our houses in France, Algiers, Italy, and Canada.

Given at Notre-Dame de Sainte-Croix under our signature, the counter-signature of the Secretary General, and the seal of our Congregation, the day, month and year as above.

Moreau

P.S. An error crept into my last Circular Letter where I forbade Father Charles to go to Indiana, instead of Louisiana, where he could not venture safely before winter sets in.

J. M. J.

No. 155

Notre-Dame de Sainte-Croix

April 25, 1862

MY DEAR SONS IN JESUS CHRIST:

I hasten to inform you that Brother Aloysius, a novice, who was employed as a teacher in our house in Philadelphia (Indiana)¹ went home to God on March 28, 1862, fortified by the Sacraments of Penance, Holy Eucharist, and Extreme Unction, at the age of seventeen. His funeral was held the following day.

I ask you, consequently, to intercede fervently for him before God. May your prayers assist this dear soul to take his place in the assembly of the just.

Devotion to St. Joseph I profit by this occasion to refer you to my Circular of February 2, 1862² on devotion to St. Joseph, enjoining you, if you do not read it immediately after receiving this Circular, to read it again on the third Sunday after Easter, the feast of the Patronage of St. Joseph, in order to celebrate this feast with more fervor. In case you receive this letter too late for this feast, you will make once the exercise of the Seven Sorrows and Seven Joys of St. Joseph, to thank him for having saved the Congregation from the dread crisis which is just ending.

Need of prayer Doubtless my trials have not yet run their course. But you can rest assured of victory and thank God in advance if you are careful in your administration, faithful in observing your vows and Rules, and especially if you pray as you should to the secondary Patron of the Josephites, to Our Lady of the Seven Dolors, chief Patroness of our entire Congregation, and to the Sacred Heart of Jesus, Titular of our Conventual Church, which is the Mother and Head of this same Congregation.

In conclusion, I urge you to send your prospective budgets in time for approval by the Provincial Chapters. Again I assure you of my affection and devotedness in J.M.J.

Moreau

1 The indication refers to the Province, rather than to the State.—Translator's note.

2 Letter No. 138, which is dated February 6th in the version adopted in this present volume.—Translator's note.

J. M. J.

No. 156

Notre-Dame de Sainte-Croix
May 1, 1862

May the grace of our Lord, the blessing of His Mother conceived without sin, and the blessing of St. Joseph be always with you.

MY DEAR SONS IN JESUS CHRIST:

Death-bed professions As I have been frequently consulted on the effects of death-bed professions, both as regards the Congregation and the novices who make them, as well as on the necessity of recourse to the Superior General in such instances, I should like to take advantage of a recent similar request to set down here the principles which should guide you for the future in such circumstances.

You should bear in mind that any Vicar can authorize this kind of profession, and even any Superior, provided the dying novice be judged worthy of profession by the local Council. The novice in turn must understand clearly that this act does not make him a really professed religious, but only perfects the sacrifice of his life, and entitles him to the suffrages of the Congregation as if he had died after completing his novitiate and making his regular profession in the usual manner.¹ From this you can see that, should he recover, he is none the less bound to complete the time of trial prescribed by the Rules and to make a new solemn profession.² The reason for this is that the first profession was not a public engagement accepted by the Superior General in Council. Consequently, because it was not reciprocal, it does not oblige the Congregation to keep the novice after his recovery. None the less, the house in which he makes his vows is by that very fact obliged not to dismiss him without a lawful reason. Hence, unless the Vicar or the Superior General should judge otherwise, the house cannot later dismiss him unless the dispositions which he first showed no

¹ At this time the novices were not, as now by virtue of Canon 567, §1, entitled to the same suffrages as the professed religious.—Translator's note.

² The reference is not to solemn profession in the technical sense, but to profession with the solemn ceremonies prescribed by the Directory.—Translator's note.

longer realize the hopes to which they gave rise. This is especially true if higher Superiors were not consulted, or not in a position to authorize this unusual profession. These circumstances would make the profession null in their eyes.

With still greater reason, if such a novice recovers, he could not lawfully refuse to ratify this engagement made on his death-bed, unless there should have arisen serious reasons which were non-existent and unforeseen at the time he made his vows. By making these vows freely, he implicitly bound himself to live and die as a religious, and this bond, once approved by his Superiors, binds in conscience and before God.

Suffrages I hereby notify all Superiors and Directors that the Mother House will no longer accept responsibility for the Masses to be said for our deceased members. Each house must henceforth make its own provisions for these Masses and suffrages.

Mass stipends It is also important that our religious at Notre-Dame de Sainte-Croix should receive Mass intentions and stipends only from the Secretary General. The priests in other houses should get their intentions only from the priest-sacristan, unless they make a complete and exact record of their stipends in the house-register destined for this purpose.

Various counsels I close this Circular Letter by begging you, dear Fathers and Brothers, to intensify your devotion to St. Joseph and your spirit of economy and regular discipline, in order that you may obtain for us the grace of meeting our financial obligations in July and October, as I was able to do in this past month. This period was particularly heavily laden with debts, because I had assumed responsibility for a loan to the school at Flers.

This present Circular shall be sent to all our houses by the Secretary General.

Given at the Mother House, the day, month, and year as above, under our signature, our seal, and the counter-signature of our Secretary General.

Moreau

J. M. J.

No. 157

Notre-Dame de Sainte-Croix

May 2, 1862

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

At last, through the kindness of the French Consul General in New York, I have just received news of Father Sheil and Mother Mary of St. Alphonsus Rodriguez. The details, however, are most meagre. All is well with our religious up to the present, except for Sister Mary of the Archangels, who is still suffering great pain, and Sister Mary of St. Michael, who died on January 18th with the last rites of the Church; they add that she died of a chest ailment. When the war is over, two Sisters will be required for the teaching of French. Let us pray, then, for peace for this troubled world, and each house should have a low Mass said for the repose of the soul of the Sister whose death I have just announced. Ask God, too, to preserve the health of our religious in New Orleans and Eastern Bengal, since they have to suffer such hardships from the climate.

I suggest likewise that you offer up once the pious exercise of the Seven Sorrows and Seven Joys of St. Joseph for this intention.

I ask you also to send Father Tréhu, Prefect of Religion at Notre-Dame de Sainte-Croix, a list of all the persons, especially your students, who wish to share in the prayers and the Mass said on the first Wednesday of each month in our Conventual Church. The only condition required is the daily recitation of the ejaculation *St. Joseph, pray for us*. This is quite sufficient and at Sainte-Croix you can procure for all these persons a medal which is distributed free to each of the Associates. These members are not to be confused with those of our old Association.

This present Circular Letter shall be read in chapter or at the spiritual reading which follows its reception.

Given at Notre-Dame de Sainte-Croix under our signature, our seal, and the counter-signature of our Secretary General, the day, month, and year as above.

Moreau

J. M. J.

No. 158

Notre-Dame de Sainte-Croix

May 3, 1862

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

Just as my last Circular was going into the mails, I assisted at the death of Sister Mary of the Visitation (Anne R. Riopelle) who was born in Detroit in 1823. Although she was in great pain, she had come from America to France for the General Chapter. From the time of her profession she had given to the Community at Notre-Dame-du-Lac in Indiana constant proofs of her devotedness to the Rule. In spite of her cruel sufferings, her patience never weakened in the midst of the Sisters of Holy Cross in Paris and at Le Mans, and her last moments were especially full of a resignation and meekness which were really admirable. She passed away peacefully after receiving the last rites of the Church and the Apostolic Blessing.

Consequently, I ask you to fulfill the suffrages prescribed for professed Sisters who die in the service of our houses, but on those schools in France where there are only one or two Brothers, I impose only one Way of the Cross and one Communion, instead of the celebration of a Mass.

Given at Notre-Dame de Sainte-Croix on the third of May, 1862.

B. Moreau

J. M. J.

No. 159

Notre-Dame de Sainte-Croix
Le Mans
June 15, 1862

MY DEAR SONS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

Fruits of trials On St. Basil's day, the feast of my glorious Patron, I was overwhelmed by an avalanche of letters of congratulation. Most of them were beautifully worded and filled with sentiments of affection expressed in a way that is most flattering to self-love, which is so open to deception. But, thank God, I see in all this only the excess of your charity for me, and I am really touched only by the prayers which you are so kind as to offer for me. Yet, among all these letters, I single out those which have come from those religious who are most devoted to their Rule and to the family of Holy Cross. A special place among this number belongs to all those of you who, from far and near, at the first announcement of our financial distress, did not succumb to worry and discouragement, but rather placed your confidence in the protection of St. Joseph and hastened to my assistance. I should be all the more happy to be able to thank you by name, because your confidence was not misplaced. If you continue to second my efforts by sending me all available financial aid, and if you are zealous in establishing or maintaining regular discipline, good will come out of our misfortunes, and before long you will see the work which the devil tried to annihilate, growing more solid and entering upon a period of ever-increasing prosperity. The future of our Congregation is still in our hands and, notwithstanding the deep wounds inflicted on her by some of her very own members, her life is not yet drained. Our Congregation will come out of this trial more vigorous than ever before, if we but follow the guidance of our Constitutions and Rules, and especially if we act in a spirit of faith, out of zeal for God's glory, our own sanctification, and the salvation of the souls entrusted to our care.

Confidence for the future

Thus, my dear sons in Jesus Christ, in spite of the many inroads on my health, which have been caused more by my many trials than by the infirmities of old age, I feel new confidence and courage, especially during these days which bring me the testimony of your affection and devotedness. Among the letters occasioned by my feast-day, those which come from you have a special attraction for my mind and heart. For these reasons I should like to reply to each of you individually, congratulating some, encouraging others, and exhorting those who are negligent in God's service not to expose themselves to the curse uttered against the lukewarm.

Need of prayer

Since I cannot do so however, both for want of leisure and because of my weakening eyesight, I have recourse to the customary Circular to thank you one and all for your good wishes and prayers in my behalf. Ah, I am so sorely in need of prayer! In it rests all my hope and consolation. Let us pray, then, and pray much. Let us gather before the throne of God, united in the hearts of Jesus, Mary and Joseph, without ever missing prayer at the hours indicated by the Rule from the moment we get up until we retire. Oh, how rare is the spirit of prayer! And yet, was prayer ever more necessary than in these evil days when hell is unleashed against the Church of Rome and religious congregations? Consequently, let us lift up our eyes and hands once more to heaven, whence aid will certainly come, and every morning let us direct our intention according to the chart of the Apostleship of Prayer, which I have sent to you.

Spiritual exercises

It is with a view to enabling you to be more regular in your exercises of piety, that I do not wish any of our schools to receive boarders unless there are at least three Brothers in the house. I am well aware that if the contrary practise has prevailed heretofore, it was for reasons of economy and with a view to providing the Mother House with extra income. This was an act of generosity, but souls suffer as a result. For this reason it is better to sacrifice this small profit in favor of our exercises of piety, for without them we cannot maintain our fervor, much less advance in virtue. Besides, my dear sons in Jesus Christ, in this way you obtain more help for us than by all other means combined, especially if you spread devotion to St. Joseph, because our Lord has said: *Seek ye first the Kingdom of God and His justice, and all other things will be added unto you.*

In order to make it easier for you to assist at spiritual exercises in houses where there are boarders, I am sending to schools where there are three Brothers a copy of the daily schedule of our College. Thus you may see what

arrangements we have made at Notre-Dame de Sainte-Croix to enable every one to keep the Rule in this regard. Our students rise at 5:15. The religious who act as prefects in the dormitories rise at 4:30 with the rest of the Community, and have morning prayer and meditation in common at 4:45, while one prefect remains in the dormitory. The study hall prefects make their particular examen while on duty, and their spiritual reading with the boarders, always before supper, which is at 7:15. The rest of the community makes this exercise at 6:45 and recites the beads before night prayers at 7:45 till June 1st and at 8:45 for the rest of the year. In any case I ask and, where necessary, I demand that this program be adopted in all our boarding schools beginning with the new school-year, unless a dispensation is obtained from the proper authority. You will receive other details later, and the Vicars whose duty it is to see to the observance of these regulations, will arrange with me regarding any changes they deem necessary in the colleges or boarding schools under their jurisdiction.

Province of France At last I can announce the following organization of the Vicariate of France. My many attempts to bring this matter to a successful conclusion have shown quite conclusively how right I was in making but one Vicariate out of the four we formerly had. Heretofore, none of these Vicariates could function properly for lack of the proper personnel.

The Vicariate of France is now organized as follows:

Vicar	Father Champeau
Assistant	Father Lecointe
Steward	Brother Faustinian
Councillors	Father Carryer and Brother Philéas

The above-named Vicar will convoke the Vicarial Chapter at Notre-Dame de Sainte-Croix for the fifteenth of August, in order to discuss those points of business which will be made known to the Capitulants in their letter of convocation. Only after that date shall all matters of accounting be referred to Brother Faustinian, who has been specially trained at the Mother House for this phase of administration; until that date you will continue to address yourselves to Reverend Father Robert. At that time, too, but only then, I shall announce the rights and duties of the Vicar over his houses.

Concern for financial crisis In the meantime, I wish to inform those who ask for a supplementary increase on their budget for purposes of travel, that the Vicarial Steward cannot grant such a request save in Council, and even then only for travel necessitated by obedience, and not for mere pleasure trips. This is hardly the time to permit such an abuse when I must still pay in July

ten thousand francs for the school at Flers, a debt which I expect to meet with whatever can be saved from salaries payable at that time. Unfortunately there are still some who have run their schools into debt through sensuality and lack of order. They have no conception of their obligation to reimburse the Congregation for this injustice by depriving themselves at least of superfluities. They leave to their successors the task of repairing disorders which they have caused, while they sleep on tranquilly in their soft and easy way, as if they had nothing to fear at the dawn of eternity.

Thanks be to God, such careless religious are the exception and they are becoming daily more rare in our ranks. Let us pity them, pray for them, and use all the means provided by our Rule to rouse them from their sleep and to put them on the path which alone can lead them to the goal which they set for themselves when they left the world.

I beg all Directors and Superiors to let me know immediately what they can send me between now and the end of July, to help me pay off the debt mentioned above.

Retreat As for the time and place of the retreat, the Brothers of Anjou will assemble at St.-Paul de Maulévrier on August 5th; the Brothers in Algiers, at the Trappist monastery of Staoulli at the time most convenient for them; the Brothers of Italy will arrange with Father Drouelle; the Brothers of Creuse, with Father Galmard; those of Paris, with Father Champeau; the Brothers of St.-Brieuc, with Father Rogerie. All the others will meet at the Mother House on August 10th.

The prospective budgets should be sent immediately to the Vicars so that they may be discussed and approved at the appointed time.

This is the place to advise you that to obtain free passage from France to Algeria application must be made to the Rector of the Academy of Algiers.

English Constitutions I was both surprised and grieved to learn that in the translation of our Constitutions into English for the Vicariate of Indiana one or two articles were omitted, and that, in addition, the translation leaves much to be desired. Consequently, I hereby forbid all editions of our Constitutions and Rules which have not been approved by me, or at least provisionally approved by Father Charles, who is making the Regular Visit of our houses in America.

Various prescriptions I also order that all the clothing of our religious should be henceforth made at the headquarters of the Vicariate to which they belong. I further prescribe that, unless I give formal permission, our French schools introduce no other *Reader* than the one I have had printed for this purpose, and likewise that the works of Father Charles and Father Champeau be adopted in preference to all other texts both for class or for prizes, wherever suitable. I forbid the giving of any retreat or mission in our Vicariate of France without a prearranged schedule indicating the places, preachers, and the length of the exercises. This schedule will be submitted to the Vicar who, whenever necessary, will take up the matter with me.

Association of St. Joseph When recommending devotion to St. Joseph, I forgot to mention that in order to share in the spiritual favors of the new Association, it suffices for former members to send in their names to Reverend Father Tréhu, Prefect of Religion at Notre-Dame de Sainte-Croix, and that henceforth extracts from our Chronicles will be sent only to those Superiors and Directors who have at least ten associates on their list.

In conclusion, I recommend to your suffrages Sister Mary of St. Veronica, who was professed on her death-bed. She died at the Mother House after two years of faithful service, and received the last rites of the Church.

Do not forget the examinations to be held at the next retreat on the matters indicated in the regular program. Each Vicar will send the averages of these examinations to our Secretary General.

Given at Notre-Dame de Sainte-Croix under our signature and seal, and the counter-signature of our Secretary General, the day, month, and year as above.

Moreau

By order:

The General Secretary

A. Séguin

P.S. According to article 91 of our Constitutions, Superiors and Directors have a Council like the Provincial. Since article 83 of these same Constitutions demands equal representation of the Salvatorists and Josephites on these local Councils, it is necessary, under pain of nullity of all acts, that mixed houses submit to me without delay the regular organization of their Council, and that establishments with several priests or Brothers also organize their Council at once and submit to me for this time the lists of the council members.

Works adopted by the Congregation:

*Reader**Catechism of Bellarmine* (For novitiates and colleges)*Meditations* (For the laity)*Pedagogy**Complete Lexicon of Greek roots**Greek Exercises**Selected Dialogues**Collection of Fables* by Fabliau (To be used as a prize)*Principles of Elocution**Politeness**Meditations for Houses of Education**Speller* by Fr. Galmard (As corrected by the Committee)¹

Moreau

P.S. I had just turned this letter over to the Brother in charge of our multigraph, when Brother Basilian (Pierre Vardon), born July 24, 1837, died suddenly in our infirmary on Monday night, June 10th. He had come only a few weeks ago from our college in Paris, where he had won the affection and esteem of both teachers and students. Although his death was sudden, it did not find him unprepared, for this excellent Brother had spoken to me about it calmly two days previously and asked permission to make his profession. He had also talked of death to the infirmarian the night before he died, and had enjoyed the happiness of going to confession and receiving Communion on the feast of Pentecost. Kindly offer for him the suffrages prescribed for novices.

Moreau

¹ This list contains many works by members of the Congregation. Thus, for example, the *Reader*, the text on *Pedagogy*, and perhaps the *Meditations*, were from the pen of Father Moreau himself. The *Complete Lexicon of Greek Roots* and the book of *Greek Exercises* were by Fr. Charles Moreau. The treatise on *Politeness* was the work of Fr. Champeau, and the *Speller*, as indicated, was composed by Fr. Galmard.—Translator's note.

J. M. J.

No. 160

Notre-Dame de Sainte-Croix
Le Mans
July 3, 1862

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

MY DEAR SONS IN JESUS CHRIST:

Again it is a death which I must announce to you, one which is a genuine loss to our Congregation and which you will feel as keenly as myself, when you learn how deeply the deceased whom I recommend to your suffrages was animated with the spirit of his vocation. I cannot better acquaint you with this than by giving you the very words of his local Superior, Father Chappé, with whom he had expressed the desire to be placed when he left the school at Anet because of sickness:

St.-Paul de Maulévrier
June 30, 1862

VERY REVEREND FATHER:

I hasten to inform you that on the feast of Saints Peter and Paul our Lord called to Himself our dear Brother Raphael (Alexander Baron), aged twenty-three, who was professed on his death-bed. His death was truly that of a beloved child of God. He received the last Sacraments and the plenary indulgence with full consciousness and great piety. For some time he had, so to speak, been smiling at the death which, in spite of all our novenas and our care to ward it off, little by little was overtaking him. To those around him he spoke of it with calm and resignation, and almost with joy, listening eagerly to any words which expressed for him the joys of heaven.

No death has ever affected me so much. I was with Brother at seven in the evening on my feast day. For this occasion he had expressed his greetings by tenderly embracing me the evening before. When he said that he felt as if he were choking, Brother Leonard, myself, and the others began the prayers for the dying. Then drawing near to this dear child I whispered gently to him whatever our Lord inspired within me in order to console and strengthen this beautiful soul in the great struggle and passage to eternity. Above the death rattle I heard him repeat each of my words distinctly with extraordinary and touching piety. When I wiped the death sweat from his brow for the last time, he looked up at me once more and said affectionately: "Thank you, Father!" These were his last words to me.

May God grant to me and to all my friends a death like this when our time comes. *In memoria aeterna erit justus, ab auditione mala non timebit.* These words were on my lips this morning at the funeral Mass and the burial which took place in the parish cemetery with all possible solemnity. The people of Maulévrier gathered in throngs to have one last look at the calm face of this just man who had fallen asleep in the Lord. Even in death he was an inspiration. . .

Vigilance by Superiors I am so greatly pained at certain news I have just learned, that I must recommend here that Superiors and Directors keep more careful watch over the conduct of their subjects. Never would we have seen our financial standing so seriously compromised, or the honor of the Congregation so sullied, if we had been more convinced of our obligation to allow no unsupervised correspondence or outside visits to certain religious who seem to have entered the Congregation only to ruin it. What a terrible responsibility will be ours if we stand by and allow to perish before our eyes those who have made profession of saving others!

Fidelity to Rule Hence, my dear sons in Jesus Christ, I beseech you to keep your Rules, and to allow no one to violate them with impunity, especially those which govern rising, our exercises of piety, and outside relations. Now or never is the time to rise from sleep, to appease God's anger by exemplary fidelity to all our duties, and to obtain from Providence the grace of being snatched from the abyss into which we have been cast by certain members of our own family. The religious whose compromising actions has suggested these reflections certainly had no bad intentions, but such conduct is unworthy of an ordinary Christian and, with still greater reason, of a religious.

I remind the provincial Capitulants that at their next meeting they are to elect the delegates to the General Chapter.

Given at Notre-Dame de Sainte-Croix under our signature and seal, and the counter-signature of our Secretary General, the day, month, and year as above.

The Superior General
Moreau

By order:

The Secretary General
A. Séguin

P.S. Henceforth our deceased religious will be recommended to the prayers of the religious communities of the city of Le Mans and to those with whom we have a union of prayers.

Since I have been asked about the *Working Children's Association*, organized under government auspices, I see no reason why we should contribute towards the maintenance of this society.

Those Brothers in France who might be inconvenienced by the vacation periods determined by the Inspectors, may write to obtain authorization to open their schools at a time which will fit in better with the date of our retreat. In any case, the retreatants will be free by the eighteenth of August.

J. M. J.

No. 161

Notre-Dame de Sainte-Croix
Le Mans
July 5, 1862

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

MY DEAR SONS IN JESUS CHRIST:

As I come to ask your suffrages for another deceased member of our Congregation, I should like to acquaint you with the following letter:

Notre-Dame-du-Lac
June 15, 1862

VERY REVEREND FATHER:

Again it is my sad duty to inform you of a death, that of Father Bourget, who died last Thursday, the twelfth of this month, at the residence of Doctor Casey near the military hospital of Mound City. I had accompanied him there myself last April at the request of the good Bishop of Alton, to minister to the sick and the dying in this large hospital, as well as to the Catholic soldiers in the neighborhood. There he did much good and was well pleased with his work, as the enclosed letter shows.

For the past seven months, however, his failing health had been affording us grounds for misgivings. He was given this new obedience in the hope that a change of climate would do him good, while at the same time, without too much fatigue, his zeal would find employment and joy the like of which is found nowhere but in the midst of dying soldiers who are nursed and won back to God by the Sisters. . . .

Two weeks later he himself suffered an attack of cerebral fever. At first it was thought that it could be checked, but it made such rapid progress that it was soon clear that it would carry him off. From the very beginning of Father's illness, Mrs. Casey, whose husband is the most outstanding doctor in Mound City, expressed the desire to take care of him. She had him brought to her own home, where until the very end he received the finest care which charity and religion can inspire. . . . He received the last Sacraments from a saintly priest of

Cairo, Reverend Father Walsh. . . . The Sisters, too, were constantly in attendance at his bedside during the fortnight of his illness.

We feel deeply the loss of this good Father, who had edified us constantly here for the past eighteen months. . . . He could not die in a more glorious apostolate, for it was a post of heroic charity. . . .

Your humble son in J.M.J.

E. Sorin

All who knew Father Bourget will share the grief of the community at Notre-Dame-du-Lac, and will hasten to prove their affectionate remembrance by offering for him the usual suffrages.

I wish to remind our Superiors and Directors that they may not in conscience allow their religious to go out unaccompanied, nor to retard their rising at the expense of their meditation.

Moreau.

J. M. J.

No. 162

Notre-Dame de Sainte-Croix
August 29, 1862

MY DEAR SONS IN JESUS CHRIST:

I hasten to inform you that Sister Mary of the Cross, professed, who was employed at the Mother House, died there on the twenty-sixth of this month, in her sixty-seventh year, after receiving the last rites of the Church. She was buried the following day in the community cemetery.

Consequently, I recommend her soul to your suffrages, while I renew the assurance of my affectionate devotedness.

Moreau

P.S. Pray for our religious in New Orleans, who are being tried by the torments of war, famine, and pestilence.

J. M. J.

No. 163

Notre-Dame de Sainte-Croix
September 2, 1862

MY DEAR SONS IN JESUS CHRIST:

Budgets The inexplicable imprudence with which certain Superiors and Directors in some of our principal houses have exceeded their budgets, in defiance of our Rules and Constitutions, obliges me to forbid everyone, *in virtue of holy obedience*, to do anything of the kind in the future, under penalty of being personally responsible before God and accountable in justice to their creditors. I can no longer assume any debt which has not been contracted in accordance with the prescriptions of our Rule.

Receive, my dear sons in Jesus Christ, the assurance of my affectionate devotedness. Pray, and have many prayers said for the Holy See.

Moreau

J. M. J.

No. 164

Notre-Dame de Sainte-Croix
Le Mans
September 13, 1862

(For Directors only)

MY DEAR SONS IN JESUS CHRIST:

Insistence on budgets In August, 1860, I enumerated the various account books which I had adopted for the Congregation and I made the following statement in my report to the General Chapter: "I call special attention to the budget, the importance of which has not yet been well understood, especially as regards the report and the inventory worked out by Brother Gregory."

If at that time all our houses had hastened to conform to this prescription instead of criticizing it, we would not be obliged today to deplore debts which have been contracted without any authorization, and which, if repeated, could, over and above the serious violation of the vow of poverty, drag our Society into the path of ruin. Every expenditure not authorized by the budget is illicit, and if it exceeds the actual or probable income, it is not only imprudent but it even endangers the security of our administration.

When, on September 2nd, I forbade our members to exceed their budgets, I was far from foreseeing that a new and frightening lesson would come to confirm the necessity of these prescriptions. I am speaking here, no longer of the school at Flers, but of that of Brûlon, which now places me under the obligation of paying nine thousand francs for the Director, or allowing him to be prosecuted by his creditors. All this has happened without any information as to financial disorders being provided by the religious who was supposed to render an exact account of all his expenditures.

I have not the courage to say more. I shall, if necessary, drink the chalice to the very dregs, without despairing of the Congregation for even one instant, but praying for those who make my life so bitter. But in the name of Jesus Christ, in the name of His worthy Vicar on

earth, in the name of the entire family of Holy Cross, let no one in the future make even so much as one expenditure which has not been specified and approved in the budget. This includes even those Brothers who board with pastors. No one should take it upon himself to exceed his budget, but, if necessary, he should ask and obtain beforehand a supplementary allocation. Above all, no one should conceal his debts, or tamper with his accounts by listing expenses under headings not intended for that purpose. Such religious are living a life of theft and sacrilege.

This Circular shall be sent to the Superiors of all our houses in the Province of France, exclusively for their personal information, and to the Vicars of Saint-Laurent, Notre-Dame-du-Lac, and New Orleans.

At Notre-Dame de Sainte-Croix, the day, month, and year as above.

Moreau

IMPORTANT NOTICE

In examining your budget for 1861, and the report of your receipts and expenses, I find that you have exceeded the limits of your budget to the extent of . . . francs. This is a formal violation of your vows of poverty and obedience. It can be excused only by the haste with which the budgets were voted this year, and perhaps by your ignorance of the necessity of balancing at the end of each quarter, and especially at the end of December or of each fiscal year, the expenditures with the amounts allocated, under pain of compromising the credit of the General Administration, as five of our houses have already done. Should a like disorder occur again, you will no longer have any excuse before God or man. Keep this in mind, then, for this year and for the future.

Moreau

Since the accounts of the Province of France for 1861 cannot be closed without receiving those of your house, you are obliged, in virtue of holy obedience, to prepare separately the reports for each quarter. If you cannot do this, you must at least present a report on the year from January 1st to December 31st.

In case you were not in charge of your house for the whole of the year 1861, you should use the accounts of your predecessor in order to complete your report. Whenever necessary, you may correspond with him.

For the Very Reverend Father Superior

J. M. J.

No. 165

Notre-Dame de Sainte-Croix
January 1, 1863

REVEREND FATHERS AND DEAR BROTHERS :

Trials The misfortunes which have befallen us during the past year, as inevitable consequences of the financial and disciplinary disorders of the preceding twelve months, have been too terrible for us not to strive to prevent a recurrence of them during this coming year. Such should be the object of all our desires and efforts. To attain this end, however, we must first of all recognize the cause of our misfortunes and then take measures to remedy the evil at its source. Without speaking, for the present, of disregard for our Rules and my orders on the score of temporal administration and outside relations, especially with the children entrusted to our care, we must in those recent events which give us grounds for remorse and tears, recognize God's punishment for our excessive confidence in our own lights and for our too little trust in His Providence.

We have relied on ourselves; we have shaken off the yoke of obedience. We have trusted only in our own unaided strength, in utter disregard of our vows of poverty, chastity, and obedience; we have laid ourselves open to all sorts of illusions and dangers, without heeding the warnings given us. Such conduct was more than enough to call down divine wrath, not only upon the guilty but also upon the entire Congregation, whose very existence was imperiled by sacrifices offered to pride, independence, and sensuality. As a consequence, God left us to our evil ways, and if the Congregation of Holy Cross has not collapsed in utter ruin, we owe its preservation solely to Him who strikes only that He may heal.

Unfaithful religious But what a difficult situation was thereby created for the Mother House and particularly for the Superior General! My life during this period has been nothing short of agony. One must endure torture of this kind to understand

really what it costs our poor human nature. If each member of our afflicted family had sympathized with me in my misfortunes, while I was praying and making plans to meet all these difficulties, that, at least, would have afforded me some relief. But while most of our religious did what they could to assist me, others continued their easy, soft, and sensual life, adding new worries to my anxiety by incurring debts which they could never pay. This is what happened at Ruillé-sur-Loir and Brûlon. Such religious are blind. After burdening and staining their souls with all this injustice, they lull themselves to sleep on the very brink of the abyss of hell, endanger our houses, and bequeath to their successors the burden of repairing their faults by strict economy and sacrifices. How can we stigmatize such conduct? May God grant the guilty the grace of a spiritual awakening, so that they may see the future which awaits them if they do not repent.

*Calumnies and
abuses*

I would say almost the same of those who, instead of helping the General Administration during this terrible crisis, only slander it and by their indifference and the irregularity of their conduct create for it new difficulties. They are not equal to even the least sacrifice; they make useless trips without permission; hold friendly reunions which are, at the very least, unnecessary; they use money from secret sources; procure furniture contrary to the Rules, and, despite all the steps taken against this practise, use forbidden beverages, or with scandalous disregard of the vow of poverty they carry from one house to another unexamined trunks containing articles which have been bought or kept without permission.

It is here, Reverend Fathers and dear Brothers, that I must call the attention of Stewards and Visitors to these disorders. I must recommend that they be more careful in insuring the observance of our Rules, so that, especially after the Regular Visit, we may not be forever finding the same mistakes in accounting, the same abuses in the spending of community funds, or debts which did not appear in the previous quarterly reports. In this respect, however, the fiscal year of 1862 has put our accounting system on a more solid basis by introducing a new method of bookkeeping, which enables us to distinguish those who really understand it from those who act out of routine, and pay no attention to their work, or take no pains to ask advice from their fellow-religious in order to do better.

Accounting system This new system of bookkeeping separates the quarterly receipts and expenses from funds belonging elsewhere. It has a separate column for entering the unspent balance of the budget, and requires furthermore a detailed account of all assets and liabilities. Thus, this system is well-suited to enlighten the central administration and the subordinate officers as far as possible. It is of the utmost importance, consequently, that the Visitors comply with this method, without authorizing any other, and that they explain it to those who are unfamiliar with it. Moreover, in the course of the Visit they should see that no debt is concealed, and for this purpose they should, if necessary, even ask for the names of the merchants and tradesmen with whom the house does business, and examine their accounts for entries against the house visited.

Regular discipline If I have been pained to learn of so many unlawful or unrecorded expenditures, I have been no less grieved to see in the report on regular discipline that, despite the progress noted in the preceding year, there are several points of discipline which still leave room for improvement. I refer especially to the monthly retreat, rising, particular examen, meals away from home, silence, meditation in common, forbidden beverages, visiting without a companion, and the good use of time. Under such conditions, how can anyone truthfully say that he is working for his own spiritual advancement and the progress of the Congregation? Are there any among us who imagine they can reach their final end by neglecting the means which lead to it and which the Holy See itself has marked out for us? As well might one say that he will become a learned man without study, or a good merchant without business experience. No, no; such members will never be religious and, far from doing the work of God, they are really lending a helping hand to the devil. What a fearful responsibility is theirs toward the Congregation, whose most sacred interests they thus jeopardize; toward the Church, which they sadden by losing the spirit of their vocation and neglecting the education of her children, and finally, toward God, who will exact from each of them an account of all the graces which were thereby lost to themselves and to those entrusted to their care. Fortunately the number of those who cause us so much sorrow is small. While we were obliged to deplore the wastefulness and misconduct of some, yet we were consoled by the spirit of economy and the regularity shown by others. I refrain from naming these latter here lest I wound their

modesty and cause them to lose the merit of good actions in the eyes of God. But I cannot refrain from putting before you the following list in which our houses in the Province of France are classified according to their degree of good administration and regularity.

REGULAR DISCIPLINE

Twenty-three houses have five points¹:

Arquenay	Hardanges	Notre-Dame de Ste.-Croix	Ruillé-le-Gravelais
Le Bignon	Leudeville	Oisseau	Soulgé-Le-Bruant
Bouère	Maulévrier	Parçay	St.-Pierre d'Entremont
Bône	Meslay (Loir et Cher)	Pont-Audemer	La Tourlandry
Cracow	Milly	Préaux	Tréport
Combrée	Montjean	Rheims	
Dampierre			

Twenty-six houses have four points:

Abondant	Chemillé	Poncé	St.-Aignan
Anet	Ernée	Pontlieue	St.-Brieuc
Arpajon	Gennes	Précigné	St.-Denis d'Anjou
Bazongers	Huisseau	Rânes	St.-Symphorien
Bonchamp	Jarzé	Ruillé-Sur-Loir	Vassy
Chailles	Meslay (Mayenne)	La Souterraine	Vigna Pia
Champgeneteux	Le Pas		

Nineteen houses have three points:

Argentré
Le Bourgneuf
Chanzeaux
Cheméré-le-Roi
Craon
Dun-le-Palletau
Greze-en-Bouère
Mainsat, where
Trelazé
Philippeville
Pin-la-Gerenne

(After a poor beginning in the school year of 1861-1862, this house finished well under the new Director.)
one Brother conducted himself very well and another seriously compromised himself.

¹ The classification of individual houses on the score of regular discipline by assigning marks to indicate their rating was intended as a tangible means of determining the relative ratings of the various establishments. It would appear that six points constituted the rating of "excellent."—Translator's note.

Rugles, where the boarding school has been an obstacle to regularity.

Savennières

Ste.-Brigitte

St.-Florent-le-Vieil

Five houses have only two points:

Brûlon

Chalus

Flers

Morannes

Sainte-Croix de Paris, where peace has at last been established.

Twenty-two houses of the same Province have not been classified in this list because no definite information had been received at the time the Committee was carrying out its work. We regret, too, that the reports on discipline in our foreign houses did not arrive in time for the results to be mentioned here. I trust that in the future such will not be the case, but that all the Provincial Chapters will send the required reports to the Mother House within two weeks after their sessions, conformably to article 81 of our Constitutions. This report shall be based on the minutes of the Regular Visit, on the answers to the questionnaires which each Vicar shall henceforth send to his houses every three or four months, and on the certificates given to the Brothers by the civil and ecclesiastical authorities at the time of the annual retreat. The report should cover the period between annual retreats and be based on information gathered during the school-year rather than the civil year. The accounts, however, should be made out as from January 1st to the end of December.

I should add that, although the report on discipline for the preceding year showed a general average of 4.2 points, whereas the average for this year is only 4.1, the general conduct of the members of the Congregation has been more satisfactory than in the year 1860-1861. The difference in averages is due to the fact that the Committee did not deem it proper to give any house six points, as it had previously done so generously for twenty houses. These establishments, however, have not, generally speaking, forfeited their right to this classification. Then, too, three houses last year received the rating of only one point, while this year none deserved this humiliation.

Administration If we now turn to the administrative classification of our houses, the following is the order in which they are ranked for the fiscal year 1862 according to the auditing of the accounts:

FINANCIAL ADMINISTRATION

Although the fiscal year 1861 was marked by many difficulties and disappointments, the year 1862, with the many heavy bills I had to pay, was still harder. Because of this critical situation, I should have been able to count on the willingness of all our members to help me out of these difficulties, or at the very least not to cause me new troubles by irregular debts and clan-

destine expenditures. Nevertheless, my expectations were disappointed and the very parties who, though few in number, were most disorderly in their accounts and administration in the preceding year were likewise the most unsatisfactory during the year just closed. In order that you may see the more clearly the grounds for my judgment, I shall, without humiliating anyone in particular, classify our houses for 1862 under the twofold heading of bookkeeping and administration, and shall thus afford to certain ones that public expression of satisfaction to which they are entitled.

Although circumstances prevented Father Sheil from sending us his accounts, particularly because of the war in America, nevertheless his good administration and his promptness in coming to our aid with a remittance of fifteen thousand francs, place him first among all our houses for this year. Then come the following: Bouère, Bône, Bonchamp, Chemillé, Champgeneteux, Cracow, Dampierre, Ernée, Gennes, Hardanges, Maulévrier, where the administration is still defective; Meslay (Mayenne), Milly, where Brother Marcellus is rectifying the financial disorders of his predecessor; Oisseau, and Paris. Until the arrival of Brother Gregory, and later of Father Pattou, the last-named house had become like a bottomless pit which swallowed up our money, thanks to the shady transactions of the former Steward. Then came the houses of Pont-Audemer, Ruillé-le-Gravelais, St. Laurent in Canada, St.-Pierre d'Entremont, St.-Symphorien, Tréport, and Vassy.

The houses in the second category are those which are satisfactory in economic administration, but unsatisfactory in their accounts. This is the situation at Abondant, Anet, Arquenay and Bazongers, where Brother Athanasius is straightening out the financial disorders of his predecessor. In addition this category includes Chanzeaux, Cheméré-le-Roi, Combrée, Craon, Dunle-Palleteau, and also Flers, which, however, is endeavoring by its economy to reimburse the losses occasioned by imprudent undertakings. Then, too, there are Huisseau, Jarzé, and Le Pas; in this last house Brothers Eliseas and Jeremiah have paid off the debts of the former Brother Armand. Finally this list includes La Tourlandry, Meslay (Vendôme), Montjean, Morannes, Parçay, Poncé, Philippeville, Préaux, Précigné, Rugles, Savennières, St.-Denis-d'Anjou, St.-Florent-le-Vieil, Soulgé-le-Bruant, and Trelazé.

Lastly there is a third category of houses, whose administration was very poor in 1861, both with respect to the reports sent to Notre-Dame de Sainte-Croix and in regard to their use of funds. These houses are: Argentré, which neglected its statistics; Arpajon, whose expenses are regarded as excessive by the Provincial Steward; Le Bourgneuf; Brûlon, where enormous debts have for a long time been sacrilegiously contracted and concealed from the Visitors; Chailles, which makes no attempt to be economical, but increases its debt although it has sufficient resources actually available; Chalus; Grez-en-Bouère, where the former Brother Francis of Assisi endangered his administration as well as his reputation; Mainsat, where two former Brothers failed financially; Pin-la-Garenne; Rheims, where the system of bookkeeping is not yet understood; Ruillé-sur-Loir, where a new young Brother is repairing the disorders

of his predecessor; St.-Aignan, which has been put into debt by two successive Brothers, and where Brother Victorian is restoring the honor of the Congregation; St.-Brieuc, and Vigna Pia, where the accounts were found either in disorder or neglected.

During 1861, thirty-five houses exceeded their budgets without previously asking for supplementary grants; seven failed to send in their reports: Argentré, Bourgneuf, Brûlon, Rânes, and two more which I refrain from mentioning here. This number does not include our houses abroad.

Here, Reverend Fathers and dear Brothers, you have more than sufficient evidence of what help the General Administration received during this past year, which bequeathed to us a legacy of 200,000 francs in debt contracted in a manner as mysterious as it was blameworthy by the former Brother Marie-Julien. In this total I have not calculated the loss of the Châtelier nor several other important expenditures which were incurred in France and abroad, without budgets and without previous submission of plans and specifications.

Let us now examine the reports on the year just closed, in order to see how many there are who know how to administer their houses with that economy which is called for by our critical situation and by my recommendations and commands in this matter. I shall not refer to our foreign houses. Their reports have been neglected, are incorrectly compiled, or have been sent in too late. Some, too, have been delayed because of special circumstances, as, for example, those from New Orleans. Because of the war we have heard from our houses there only once or twice in the last eighteen months. I shall not mention the financial aid I have received from these houses for, with the exception of St.-Laurent in Canada, which hastened to repay its debt to the Mother House, and Father Shiel, who showed himself so generous at the first news of our financial straits, the rest of our religious showed no concern over our difficulties. Even this moment I have been unable to get Notre-Dame-du-Lac to pay the balance of nine thousand francs on the money I loaned them.

As for the French Province, only nineteen houses have given satisfaction in their accounts and the use of their funds: Arquenay, Bône, Cheméré-le-Roi, Champgeneteux, Cracow, Dampierre, Leudeville, Maulévrier, Montjean, Paris, Pont-Audemer, Ruillé-le Gravelais, St.-Pierre d'Entremont, Le Tréport, and St.-Symphorien. If it were only a question of economy, Meslay (Mayenne) would lead all the houses, and if we considered only personal contributions to help the General Administration, I should have to mention also Brother Victorian, Director of our school at St.-Aignan.

A second classification comprises those houses where the financial administration has been very satisfactory, but where the bookkeeping has not conformed to my orders and to the models sent out from the Mother House. These houses are: Abondant, Bazongers, Bonchamp, Bouère, Chanzeaux, Chemillé, Combrée, Ernée, Flers, Hardanges, Huisseau, Le Pas, La Souter-

raîne, Le Bignon, La Tourlandry, Meslay, Milly, Oisseau, Parçay, Préaux, Précigné, St.-Aignan, Soulgé-le-Bruant, Trelazé, and Vassy. The Provincial Steward adds that the accounts from Maulévrier and from Sainte-Croix in Paris contain several errors, while the report on the accounts of St.-Brieuc, St. Bridget's, and Vigna Pia leaves much room for improvement. Hence, I invite Superiors and Directors and, if need be, I command them to have an understanding with the Provincial Steward so as to avoid incurring similar reprimands in the future. To fail to do so immediately would be a grave act of disobedience and occasion for me still further sorrow. I must insist that our houses abroad be prompt in sending me their accounts and capitular acts. This applies also to our mission in Eastern Bengal.

Lastly, the following houses were classified as showing poor administration on the double score of accounts and economy: Arpajon and Anet, where, however, the situation may have been due to the illness of Brother Raphael, who died recently. Then there are Bourgneuf, Chailles, Chalus, Craon, where, too, the cause of disorders was probably the illness of the Director and the debts of his predecessor. In the same category are Dun-le-Palleteau, Gennes, Grez-en-Bouère, Mainsat, Morannes, Pin-la-Garenne, Rânes, Rheims, Ruillé-sur-Loir, Rugles, and Savennières. At Morannes Brother Macaire is in poor health. The resources of Ruillé-sur-Loir were squandered by the Director, Brother Sixtus.

In addition, Argentré, St. Bridget's, Rheims, and Vigna Pia have not as yet sent in their accounts. Ruillé-sur-Loir, Savennières, and Pin-la-Garenne have deficits because of bad administration. Rânes finds itself in the same situation as a result of a reduction in salaries, and St.-Aignan because of debts incurred before the arrival of Brother Victorian. We are still waiting for the budgets of Bonchamp, Champgeneteux, Chemillé, Dampierre, Hardanges, Huisseau, Leudeville, Mainsat, Meslay (Mayenne), Pin-la-Garenne, Rheims, Savennières, St.-Jean-de-Kerdaniel, La Tourlandry, and Vigna Pia. At Rheims Father Davy will make out the accounts in the future or, in his default, Father Daurelle. It is true that hitherto we have not required a statement of accounts from the Brothers who live in presbyteries, but as they always have to incur some expenses, and moreover, since they buy and sell school articles, I must order them to conform henceforth to the Rule like the other religious. They should have an understanding with Brother Faustinian immediately, and the Vicars abroad should also exact the same from all their houses without exception. I believe this has already been done at St.-Laurent in Canada from which we have hitherto received accounts quite regularly.

In a word, let all, both Salvatorists and Josephites, be conversant with my prescriptions on accounting. All officials who receive or pay out money should record these transactions in a register and have these transactions authorized, conformably to the models sent from the Mother House, without introducing any changes. This will relieve me of much worry, for I shall never be at ease until the reports presented to the General Steward, and through him to my Council, are perfect in every detail.

Oh, how I would bless God if, before I die, I could see all our houses walking in the path traced out by our Constitutions and Rules on financial management and the observance of regular discipline. I would then go to my grave without any anxiety for the Congregation of Holy Cross and I would rejoice at having been called, notwithstanding my unworthiness, to be an instrument in realizing the designs of God on each one of you.

Religious spirit If this is to be so, Reverend Fathers and dear Brothers, we must first seek the kingdom of God and His justice and then trust in Providence. That is why I beg of you to renew yourselves in the spirit of your vocation, which is the spirit of poverty, chastity, and obedience. Above all, if we would avoid eternal damnation, let us obey the divine will which exacts the fulfilment of our vows. Let us obey the Rules on rising and retiring, attendance at all spiritual exercises without exception, and the use of the funds of the Congregation. If such is our conduct, we can rely on the help of Providence, and although there still remain considerable debts to be paid off, God's help will not be wanting in our hour of need. Providence never fails to provide for all the necessities of those who, by fidelity to their duties, abandon themselves to its guidance, even if it becomes necessary to send angels to help them.

Confidence in God Recall the story of young Tobias. He was but a mere child, and yet, because his father had placed all confidence in God, behold, the archangel Raphael walks at his side. With such a guide, the young Israelite travels in safety; nothing frightens him; nothing is wanting to him. The very monsters whom he encounters supply him with food and medicine, and the enormous fish which leaps to devour him becomes his food. He abandons all his cares to this blessed spirit which has been commissioned to assist him, and everything is so well taken care of that he has only to bless and thank his guide. Everything smiles on him and brings him good fortune. While his mother is fearful and plunged into bitterness, the father is full of hope and faith and the boy returns with his new family and in an atmosphere of boundless joy.

Future of the Congregation Oh, how sweet it is to abandon ourselves to the love of our Father who is in heaven, and to seek His holy will. And what could be more reasonable, Reverend

Fathers and dear Brothers? Let us suppose, for example, that all your thoughts, words, and deeds are reflected in a mirror placed before me, and that none of your plans are unknown to me or can be accomplished without my help. Is it not evident that, if you are wise, knowing that all your plans will avail nothing without my aid, you will be concerned above all about whether or not I consent to what you wish to undertake? Consequently, in the midst of the crisis which still faces us, our only preoccupation should be to discover what the divine majesty asks of us, and then to devote ourselves unstintingly to His service. His will in this matter is not left in doubt. Holy Cross is His work, and by the very fact that He has not permitted its ruin, despite the many terrible attacks of the enemy of all good, He wants it to continue in existence and to develop in ever greater proportions. Let us hasten, then, to repair the breaches made in our Congregation by scandalous violations of our vows of obedience, chastity, and poverty. Let us henceforth keep these vows to the very letter with constancy and purity of intention, and then everything will turn to our advantage, even the faults and the humiliations which we have undergone.

Renewal of vows Consequently, I beseech you in conclusion, to renew your vows at least once a month; meditate on the vow-formula on any day of your choice, and you will thereby build up a closer and more lasting union with God. Then, too, this renewal of vows will be an occasion of joy for the adorable Trinity, gladness for Mary and her worthy Spouse, glory for your guardian angels who will be your inspiration, rejoicing for your holy patrons, and triumph for yourselves over the world and the devil. This was a practice dear to St. Magdalen dei Pazzi and was a custom followed by St. Francis Xavier. St. Alphonsus Rodriguez renewed his vows every morning, and Lancinius relates how Father Cerutta, an Italian Jesuit, renewed his vows mentally three thousand times a day.

Spirit of vocation We have all the more reason for steeping ourselves in the spirit of our vocation. First, because the days in which we live are so trying; secondly, because we shall still have to pay certain debts over a number of years—debts which force us to greater economy; lastly, because the General Chapter which is to meet again in the month of August will have very important problems to discuss. Let us then strive to place no obstacle in the way of the graces which may be reaped from this Chapter. To this end,

try to live in such a way as to be able to give satisfactory answers to the questionnaire on Regular Discipline which you will soon receive, and to present to the Visitor financial records which are in perfect order.

Such, then, are my most ardent desires, Reverend Fathers and dear Brothers, and great will be my consolation if your conduct is such as to realize these fond hopes.

Consequently I deem it my duty to issue the following decrees.

I

Each one shall, according to his particular needs, make use of the model accounting forms which we have approved.

II

Those who have no copies of these models should apply directly to Brother Gregory, Head Accountant and General Assistant, or to Father Pattou.

III

In the semi-annual accounts a report shall be made on the status of the Association of St. Joseph in the Province.

IV

Until further orders, the net surplus of each house shall be sent to the General Treasurer.

V

All gatherings of Brothers, even such as take place on the occasion of Forty Hours, with the understanding that a dinner will be served, are and remain strictly forbidden except in the case of conferences authorized by us.

VI

Until the next session of the General Chapter, the *Veni Creator*, together with the invocations usually recited at night prayer, shall be recited during the Hour of Adoration before the Blessed Sacrament, to obtain all needed graces for the Capitulants.

VII

Care should be taken to say the prayer for our Dacca Mission at this same exercise.

This present Circular Letter shall be read in Chapter and afterward preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix by our own hand, with our signa-

ture, and the counter-signature of our Secretary General, under the seal of the Congregation, the day, month, and year as above.

B. Moreau

P. S. Everyone will understand that this Circular Letter is not to be shown to any outsider.

Our Very Reverend Father asks me to recommend to your prayers the Regular Visit of our houses in Indiana by Father Charles, who is now nearing the end of his long and fatiguing journey. He also requests me to acquaint you with the following letter:

Dacca, India
October 19, 1862

REVEREND FATHER:

News from Dacca I would have written to you long since, to give you news of our mission, which doubtless you were daily expecting, had it not been that a serious and sudden illness made it impossible for me to attend to serious duties and even to carry on correspondence. In some districts here we have had a very hard season, subjected to epidemics of all sorts. The weather has been frightfully hot this year. At last, thank God, I have regained some of my former strength and am able to be once more at my post of duty. I intend to resume my journey through our jungles and deserts, to visit our poor Christian settlements, until next March when the rain and storms will oblige me to stop and seek shelter. This year I intend to go as far as the kingdom of Assam, where here and there we have a few scattered Christians, who have not seen a priest for a long time. But how difficult this is! In that land we find a new language and new customs. But I rely, Very Reverend Father, on your prayers and those of the Community, especially the adoration of the Blessed Sacrament, for the success of the Mission I am undertaking. The tribes I shall meet are wild and uncivilized, and live either in the jungles or in the mountains.

At present everyone is in fairly good health and filled with one same spirit of zeal. Father Rouzoul greatly consoles me; he will make a good, zealous missionary. He has made extraordinary efforts to learn the language, and is now beginning to get along rather well. I am most grateful, Very Reverend Father, for all you have done for the poor Dacca mission. It does not yet have a church, but I am going to send a request to the President of the Propagation of the Faith to get some assistance in the next assignment of funds.

Lastly, Very Reverend Father, because I was unable to be present at the feasts in Rome, and to take part in the unanimous demonstration of loyalty to the Holy Father by the Bishops, I felt it my duty, confident

also that I was voicing the sentiments of the community of Holy Cross, to write to our well-beloved Pontiff and Father, to express our common sentiments toward his sacred person and to profess our sincere adherence to the beautiful and heartfelt declaration which was presented to him by all the Bishops assembled in Rome for Pentecost.

Just now we are very anxious to learn the outcome of the long-standing negotiations between the Holy See and Portugal relative to the schism in India. An Archbishop has already been named for Goa.

While asking your blessing for all of us, Very Reverend Father, I am pleased to consider myself one of your Children.

✠ PIERRE (Dufal)
Bishop of Delcon
Vicar Apostolic of
Eastern Bengal

The Secretary General
A. Séguin

Supplement to the Circular of January 1, 1863

Notre-Dame de Sainte-Croix
January 15, 1863

REVEREND FATHERS AND DEAR BROTHERS :

I am too deeply concerned with the temporal administration of our Congregation to delay even briefly in communicating to you a decision which I have felt in duty bound to take in the interest of several of our houses. This has been necessary because certain houses, though their resources are equal to those of other houses in the same department or even in the immediate vicinity, are nevertheless not economical. This is due to the fact that either the Superiors do not understand their business, or do not know how to impose the slightest privation upon themselves.

Complaints In fact, we have heard some of our religious complaining of the meals served at the Mother House during the Annual Retreat, and even finding fault with those who understand their vow of poverty and know how to make sacrifices or at least how to economize in order to aid the General Administration. What is more, after seeing our funds swallowed up in the common ruin which

was brought on by the unjustifiable conduct of one religious—funds which cost us many years of hard work and trouble—some have gone so far as to reproach us with not having kept our subjects long enough in our two novitiates. They do not even stop to think of the enormous expenses which this would entail for the house of Sainte-Croix.

Is that what we had a right to expect from their sense of justice? How are we to harmonize such conduct and language with the obligation of living as poor men after the example of Jesus Christ? Is this what we call the spirit of sacrifice and community spirit? Is it not, on the contrary, a spirit which seeks only its own comfort, thinks only of self, and pays no heed to the fate of the Congregation? Thank God, these sad reflections apply to only a small number, and I am consoled when I see how many of our older members are becoming each year more devoted in their practise of the true religious spirit. It is to the others that I address myself today, and to those among the Brothers who, even with all the good will in the world, still do not yet understand the rules of economy or accounting. I do this in order to stop the disorders which were pointed out in some of our houses during the year 1862, so that they may not recur again in the period between Regular Visits.

Visitation of schools Consequently, I order Brother Leonard to make another Visitation of our schools in Normandy before the month of June. He shall previously obtain from the Provincial Steward or the Assistant Provincial any information he may need. The same shall be done by the other Visitors whom I shall appoint later. According to local needs, the Visitor will give any lessons which may be necessary to forestall errors in accounting or faults of extravagance. This assignment does not include Vassy, which will be visited by Brother Bernard.

Brother Eliseus, whose house should have had a higher rating in the classification given in my last Circular, will visit in the same way our houses in Bourgneuf, Ernée, Le Pas, Ruillé-le-Gravelais, Hardanges, and Champgeneteux.

Brother Francis Xavier, whose house likewise was not rated as it deserved, through an oversight of the Commission, will visit Argentré, Arquenay, Bonchamp, Craon, Chemeré, Gennes, Grez, Meslay, Le Bignon, Préaux, and Soulgé. Since his duties will not permit him to remain away long enough to make these visits alone, he will arrange to get assistance from Brother Gregory.

Brother Baptist will see to this financial Visit in Anjou, although he will not go to Maulévrier.

Brother Edward will visit St.-Denis, Précigné and Parçay.

Brother Faustinian will visit Beaumont-la-Ronce, Brûlon, Poncé, and Ruillé.

Brother Victorian will do likewise for Meslay and Juisseau; and Brother Marcellus for Anet, Abondant, Arpajon, Dampierre, and Leudeville.

Reverend Father Galmard will take care of the Visit at La Creuse, while Brother Basil will see to that of Philippeville.

The expenses of these Visits will be paid by the schools visited. Although their chief purpose is to check on accounting and domestic economy, nevertheless they shall serve also for charitably fulfilling the obligations of monition and fraternal correction.

This will not interfere with the Regular Visit for investigating the condition of studies, teaching, and religious conduct.

Thus an opportunity will be afforded everyone for perfecting himself in administration and, consequently, in the accomplishment of his religious duties, for experience has shown that the best administrators in the Congregation are likewise the best religious.

Given at the Mother House the day, month, and year as above, to be sent to our houses in France.

Moreau

P.S.: 1. Each of the above-mentioned Visitors will receive a list of instructions as to the manner of carrying out his duties. I also authorize the Directors to present for the coming examinations those of their assistants whom they regard as sufficiently prepared.

2. Kindly inform me if you will receive, as you are entitled to, the raise of one hundred francs which was granted by the decree of last April 19th to public school teachers with five years' experience.

3. As slate² is cheaper than oil I recommend its use for the future, and I suggest likewise that you take advantage of the retreat or some other occasion to hand in your lamps to Brother Julian who will install the necessary wicks.

² The French text has *schiste*, which may have been a local word meaning an inferior grade of coal oil.—Translator's note.

J. M. J.

No. 166

To the General and Provincial Capitulants

Notre-Dame de Sainte-Croix
January 29, 1863

On January 1, 1863, I wrote to you asking each priest to say fifty Masses for the soul of Abbé Fillion, and to give up his five free monthly intentions in order to say Masses for stipends to help the Congregation. Likewise, in view of the critical situation created for the General Administration by three of our houses, I commanded Notre-Dame-du-Lac, in virtue of holy obedience, to repay what she owed and still owes to Notre-Dame de Sainte-Croix at Le Mans. I also ordered all Superiors and Directors to send us their quarterly surplus through the intermediary of the Provincial Stewards. In all this I felt I was entitled to expect conscientious obedience from all our members. Yet I have received nothing from the Vicariate of Indiana, except a portion of the sum I had loaned. There has been absolute silence regarding my request for Masses, and some Brothers in France do not seem the least concerned about our financial difficulties.

Calumnies Still more, an effort has been made to blame my administration for all the heart-breaking scandals we have had to face. As a result, we are obliged today to bear in silence not only this black calumny, but likewise many others against the government of the Congregation. However, we are troubled over this only in so far as it can interfere with the salvation or the happiness of the souls entrusted to us. The day will come when we shall be able to give an account of our conduct to the General Chapter and the Holy See.

Financial situation In the meantime, however, it is important that you should be kept informed of our financial situation, in order to quiet the excessive anxiety of certain religious, and to obtain whatever help we need during the coming year to meet the debts with which we have been burdened by the sad events already

known to you. At the same time I shall avail myself of this opportunity to inform you of the debts we paid during the years 1861-1862, and shall mention by name those of you who have been most generous in coming to our aid.

Consequently, Reverend Fathers and dear Brothers, I must mention in first place the Superior and the Superioress of New Orleans, the Superior General of the Sisters, and the Superior of St.-Laurent, Canada. This latter borrowed money to pay his debt to the Mother House. Then there are Brothers Vincent Ferrer, and Eliseus, Brothers John of God, Francis Xavier, Vincent de Paul, Dositheus, Adrian, Peter, Maurice, Francis de Sales, John Baptist, Camillus, Eugene, Basil, Michael, Bernard, Gabriel, Zachary, Victorian, and Athanasius. The latter, even with meager resources, has been able to pay off the debts of his predecessor. For the year 1861, these are, with some few omissions perhaps, the religious whose assistance I recall as being most prompt and generous in coming to the aid of the Mother House, which was so seriously endangered by the debts in question.

From all the other houses, however, either in France or abroad, the General Treasurer received only 18,971 francs and 48 centimes. With the 15,000 francs from Father Sheil, this would make a total of 33,971 francs and 48 centimes. In this total Maulévrier, St.-Brieuc, because of its building projects, Vigna Pia, and Notre-Dame-du-Lac have no part at all. In the course of this year we had to pay 53,503 francs to the creditors of former Brother Marie-Julien; 4,000 francs for the College of Ternes; 1,000 francs for St. Bridget's, and 500 francs for Flers, not to mention the notes I had to sign for this same school, and the lawyer's fees that remain to be paid for the Dubignon lawsuit. From this you can see that we were obliged to have recourse to mortgages, and this occasioned new expenditures and high interest rates.

Still this was only the beginning of our distress and difficulty. Over and above the lawsuits filed against us by numberless criminals, of whom Brother Marie-Julien was the dupe and accomplice, and of whom I was personally the victim, we had to pay out to his creditors in the year 1862 the sum of 27,825 francs and 13 centimes. In addition we paid 33,300 francs for the work at Flers; 12,200 francs for St. Bridget's, and 4,000 francs for claims against the College of Ternes. In all, this amounted to 77,025 francs. Then, too, there were the expenses of the Mother House and of the two novitiates for the board and upkeep of personnel and buildings. Finally our taxes, insurance, and toll dues amounted to 5,000 francs. To meet all these heavy obligations, the General Treasurer had received from the Congregation, as of the end of December, only 17,726 francs.

This means a deficit of more than 59,298 francs which we had to cover by new loans, on which the annual interest now amounts to 20,000 francs. Again we must bless Providence which brought us friends who were ready to

loan us money in our need and thus provide us at the proper moment with the funds necessary to tide us over hard times.

If we now consider the debts to be paid during the coming year, those of former Brother Marie-Julien will total 35,000 francs, while the indebtedness of Brother Emmanuel for the school of Flers will amount to 9,000 francs. Now, Reverend Fathers and dear Brothers, what did the Provincial Chapter of France vote in order to meet these debts? Nothing; absolutely nothing—and this notwithstanding the fact that, over and above the surplus of the Paris house, which is presumed to total some 10,000 francs, the Chapter calculated at 26,738 francs and 80 centimes the surplus of the establishments whose budgets it approved. Inasmuch as the Capitulants were not at liberty to leave this surplus to the discretion of each establishment nor turn it over in its entirety to the Provincial Treasury, since this measure would leave Superiors and Directors without any reserve for unforeseen needs, we feel obliged to reduce the prospective surplus of the Chapter to twenty thousand francs and to regard this sum as the balance intended for the central treasury. This amount, added to the resources counted on in the budget of the College of Ternes and to the refund expected of Notre-Dame-du-Lac, should provide assistance in the amount of forty thousand francs. Besides, as Father Sorin foresees in his budget a surplus of seventeen thousand francs for his Province, we order him to pay us six thousand francs in the course of the present year. We also ask Father Rézé for two thousand francs and Maulévrier for one thousand. This brings to forty-nine thousand francs the sum we shall have at our disposition to meet our obligations during the coming year. Consequently, we would still have one thousand francs in the General Treasury, since our debts total 48,000 francs.

As the Mother House cannot with its own resources provide for the upkeep of the community at Sainte-Croix and its two novitiates, this balance in the treasury will not last long and, consequently, we shall certainly have to make another loan, unless our income exceeds our present expectations. Nevertheless we must aim at amortizing our standing debt, by reducing the principal every year. For this I am counting on some extraordinary help which Divine Providence seems to be sending our way, and from certain houses an even greater spirit of economy than in previous years. I neglected to mention that we still have more than 41,000 francs to pay on the total debt of Brûlon.

For these reasons, Reverend Fathers and dear Brothers, I beg you to recall the prescriptions of my Circular of January 1, 1862, and to conform to them religiously. I also ask you not to renew subscriptions to any newspapers at all until further orders from me.

The priests are likewise invited to give up the five free intentions which the Rule allows them each month and to replace them with Masses for stipends to be turned in to the General Treasury. This invitation stands for the entire year.

In conclusion, I recommend devotion to St. Joseph and his Association, in

which several of our religious do not show enough interest. I wish also to remind the Provincial Capitulants of France who have not yet replied to my observations on their last session, to do so before the meeting of the General Chapter.

I cannot close without mentioning here how painfully disappointed I have been and still am at seeing the little respect and submission accorded by certain of our religious, particularly in the Vicariate of Indiana, to my most formal orders and the decisions of the General Council. I beg God to enlighten these religious on so fundamental a duty and to make them more faithful in fulfilling it.

With this hope, I am your very affectionate and very devoted servant and brother in J.M.J.

Moreau

J. M. J.

No. 167

Notre-Dame de Sainte-Croix
Le Mans
April 17, 1863

MY DEAR SONS AND DAUGHTERS IN JESUS CHRIST:

I hasten to recommend to your prayers the following deceased members:

Brother George (Meyknecht), a novice, who died at Cincinnati,
Ohio, February, 18, 1863.

Brother Luke (Monaghan), a novice, who died at Notre Dame,
Indiana, February 22, 1863.

Brother Sylvester (Brannigan), a novice, who died at Notre
Dame, Indiana, February 25, 1863.

Reverend Mr. Legoff, a professed Subdeacon, who died April 11,
1863, at Billiers (Morbihan).

In consequence, I order you to intercede fervently for them before God,
so that your prayers may assist these beloved souls to take their places in the
assembly of the Just.

The Superior General
Moreau

By order:
The General Secretary
A. Séguin

The Provincial and General Capitulants are hereby reminded of the
Circulars which treat of the Provincial and the General Chapter.

IMPORTANT NOTICE TO THE VISITORS

The only means of facilitating the accounting work of the Provincial
Steward is to have the Visitors approve the reports of each house according
to quarters and years, after the accounts themselves have been properly verified.
Hence, for the future, irrespective of the time of their arrival in a house, the
Visitors shall go over the accounts since the last Visit, examining them quarter
by quarter, and then giving them a definite classification. For this purpose
they shall take care to bring with them a copy of the reports sent to the
Provincial, in order to be sure of their correctness.

After verifying the accounts for the entire year the Visitor will summarize
them on the special chart prepared for this purpose, and will forward this
summary to the Provincial.

(Extract from the minutes of the Provincial Chapter)

J. M. J.

No. 168

Notre Dame de Sainte-Croix

May 23, 1863

MY DEAR SONS IN JESUS CHRIST:

It is in the midst of family mourning caused by the death of my own two brothers and a brother-in-law, who were taken from me in quick succession, that I hasten to announce to you the death of good Father Sabadel. He was a professor in our college of Ternes, Paris, and had come back to the Mother House in what the doctors regarded as a hopeless condition. In spite of all our care and a novena of Masses said for his intention, God was pleased to call him to Himself yesterday, May 22nd, after affording him all the helps of the Church and leaving us with the remembrance of a most edifying death.

Pray fervently, then, for him before the Father of mercies, in order that your prayers may assist this beloved soul to take his place in the assembly of the Just.

I take advantage of this sad occasion to recall the following points to all whom they may concern:

1. The Circulars of the General Prefect of Studies dated May 1 and October 17, 1860; July 9, 1862; and May 15th last.

2. My orders of last January 1st, especially articles 1, 3, 4, 5 and 6, and those of January 15th of the same month, begging you to reread these Circulars at the Chapter of Accusation.

I also remind the Provincial Capitulants of France of my remarks of August 30, 1862, and call to the attention of all the members of the General and Provincial Chapters my Circular of last January 29. I desire that, in virtue of holy obedience, all those who have not as yet carried out the orders which it contains, should comply therewith as soon as possible.

Chapters I ask all the Capitulants to be fully persuaded of their serious obligation to assist at all the sessions of the coming chapters. The Provincial Chapter of France will begin on August 4th, and the General Chapter on the tenth of the same month. Both Chapters will be preceded by some days of retreat, beginning August 4th for the Provincial Capitulants, and August 10th for the others.

I shall subscribe to the weekly review called *The Good Thief* for all the houses which may wish to have it, and I authorize the expenditure of six francs a year for that purpose.

Given at the Mother House, the day, month, and year as above.

B. Moreau,
Sup. Gen.

P.S. Those Directors who have received only the first two numbers of the chronicles of our Congregation are earnestly requested to bring them to the retreat so that we may complete the subsequent numbers which are on hand.

J. M. J.

No. 169

Notre-Dame de Sainte-Croix
Le Mans
June 17, 1863

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

REVEREND FATHERS AND DEAR BROTHERS :

*Gratitude for
feast-day
wishes*

I had not intended to write to you until the next retreat, but I cannot resist the desire to thank those of you who have again given me such touching expressions of affection and devotion on the occasion of my feast day. I was all the more moved by these sentiments because for some time past I had been suffering more than usual. Everyone likes to find sympathetic souls when saddened by misunderstanding or by conduct so different from what he has a right to expect. Hence I was deeply touched by all the good wishes, prayers, and expressions of affection which the feast of St. Basil inspired in you for me. Besides, this is one more act of homage to my glorious Patron, since by your prayers to him for me you profess your confidence in his power before God. Thus you are in perfect accord with the spirit of the Church, because in ordering the minister of baptism to give the new-born child the name of one or several saints, she wishes to provide us at the same time with a protector in heaven and an example to imitate here on earth.

*Example of the
saints*

For this reason, too, she exposes their relics for our veneration. She wishes that the thought of their bodily sufferings through martyrdom or their penitential austerities may give us the strength to walk in their footsteps, or at least encourage us in fidelity to the duties of our state in life and make us more humble by contrasting our lives with theirs. For what is our life when compared to theirs? "The saints," says the pious author of the Imitation, "and the friends of Christ served God in hunger and thirst, in cold and hardship, in vigils and fasting, in prayer and holy

meditation, and in numberless persecutions and revilings. They always employed their time profitably and scarcely made use of the necessities of life; they were meanly clad, they partook of the simplest and oftentimes scantiest food; they worked by day and prayed by night."

St. Basil In this way St. Basil spent many years living on herbs and drinking only water; he lived a long time with his monks in a frightful solitude, having naught for dwelling-place save a poor cabin, without doors or fireplace. The lesson in the Roman Breviary adds that when he died he was hardly more than skin and bones. He had doubtless learned the lesson of mortification from his illustrious parents who were obliged to hide away in the mountains for seven years to escape persecution, and who joyfully put up with every kind of privation, being satisfied with a bit of bread and sleeping in the open air on the bare ground even in the cold of winter.

Fidelity to Rule It is true that we are not called to imitate such examples. It would even be imprudent for us to attempt similar practices. But with such examples before us, should we not blush with shame at not being courageous enough to observe those articles of our Rule which we violate daily, in spite of the warnings, corrections, and even the threats of those who are in duty bound to maintain regular discipline? Even now perhaps, after many years spent in religion, it is all we can do to make the sacrifice of renouncing a little extra sleep to the detriment of our meditation, a useless word during grand silence, an act of sensuality during or between meals, a forbidden visit, a needless expense, or inexcusable negligence in keeping our accounts and administering the goods of the Congregation as we should. How true it is that we are far from walking in the footsteps of the saints, even in accomplishing those duties of our vocation which cost us least.

Be this as it may, I sincerely thank all those who wished to honor my glorious Patron, and more particularly those who decorated so tastefully the chapel dedicated to his honor in the Conventual Church of the Mother House. Not only can we dedicate to God churches under the patronage of the saints, but also chapels whether they are separate buildings or annexed to churches. Although the patrons of these chapels ordinarily do not have a special solemnity, still it is in keeping with the spirit of the Church to celebrate Mass there when these chapels have

canonical altars, as is the case at Notre-Dame de Sainte-Croix. It is important not to exceed the limits of the liturgy in such chapels on pretext of doing honor to the feast and because it is the feast-day of a Superior, although the singing may be more solemn and richer vestments may be used.

These days are also the proper time to expose the relics of personal patrons, provided that their authenticity is guaranteed by the Ordinary. They are to be placed either on a credence table prepared for this purpose, or before the crucifix on an altar where the Blessed Sacrament is not kept. Besides, a lamp must hang before them and two candles must be kept lighted at either side of the relic.

I thought it my duty to go into these details, Reverend Fathers and dear Brothers, out of respect for the precious remains of the bodies of saints which may be preserved in our houses, particularly since we do not always accord them proper veneration.

I hereby advise all whom it may concern that the general retreat will open at the Mother House on the seventh for the Capitulants, whether provincial (who should be here on the fourth) or general. For all the other religious the retreat will begin on the tenth.

The Brothers of Algeria, Rome, Paris, Maulévrier, and St.-Brieuc will make their retreat in their respective houses from August 20 to the end of the month. The Brothers from Anjou, with the exception of Parçay and Les Carrières, will go to Maulévrier, and the Brothers of La Creuse and Haute Vienne will go to La Souterraine, unless I give contrary instructions in the meantime.

Superiors and Directors are again invited to send to the General Prefect of Studies, either directly or through the Secretary General, the information already requested, and the general averages of the annual examination of each member on the Rules of his obedience, the Directory, and the various matters which have been mentioned so often.

Some Brothers are still writing me either to be allowed to visit their relatives or to obtain financial aid for their parents, or for themselves when they happen to leave the Congregation. I hereby notify them that I can make no grant of this kind except on the formal and well-motivated request of their respective Superiors. This prescription supposes that these latter are not empowered, by virtue of the Rules or Constitutions or by their position as Superiors, to decide the matter without recourse to the Superior General.

In conclusion, I cannot pass over in silence how certain Brothers appear so unconcerned about the debt which some of their confrères have placed on

my shoulders, and so negligent in following my orders and the Rules on accounting and food. Also, there are some Superiors who have not carried out any of my orders on the use of surplus funds and who have made no sacrifices in order to help me pay off the debt of the Congregation.

Notre-Dame de Sainte-Croix, the day, month, and year as above.

Moreau

By order :

A. Séguin

J. M. J.

No. 170

Notre-Dame de Sainte-Croix
August 22, 1863

REVEREND FATHERS AND DEAR BROTHERS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

General Chapter The General Chapter of 1863 will be remembered in the annals of the Congregation, both for the dignity of its meetings which, at my request, were presided over by Monseigneur Fillion as Delegate of the Holy See, and for the decrees which it enacted. I feel it my duty to acquaint you with these decrees so as not to delay their execution by my silence. You will, I am sure, agree with me in recognizing their wisdom and will be pleased to learn that as I am now freed from an overwhelming burden of business transactions, I shall be able to correspond with you more easily on matters spiritual. For this I have blessed God, especially since my resignation was refused, first by the Propaganda and then by the General Chapter, to which I was referred by the Holy See. The new organization of the Vicariate of France will leave me more leisure time for prayer and certain visits to our houses.

Among the decrees which I wish to mention here, there is one which will interest you particularly, because it establishes the administration of our houses in America on a new basis. I refer to the decree which unites the three Vicariates abroad, as I had already grouped all the Vicariates of France into one. Thus the Vicars of Notre-Dame-du-Lac, Canada, and New Orleans will henceforth bear the title of simple Superiors, with no other authority over the other houses than that stipulated in their obedience. You will be informed before long of the seat and personnel of the new Vicariate, which will be later erected into a Province by the Holy See, as was done in France. In the meantime, Fathers Sorin, Rézé, and Shiel will continue the administration of the houses which they governed before, within the limits and with the degree of dependence called for by their obediences.

The following are the decrees concerning this organization, as well as certain other decrees which I feel it my duty to publish at this time :

Decree 1

The Vicariates of America will henceforth form but one Vicariate, as in France. The Superior General, together with Monseigneur Fillion, Bishop of Le Mans, as Delegate of the Holy See, will, before asking Rome to erect it into a Province, decide on the opportuneness, time, and place of the erection of this one Vicariate, and also on the personnel which shall constitute it.

Decree 2

The above decree does not diminish in any degree the constitutional rights of the Superior General on the appointment of the Vicars, pending the erection of the Province by the Holy See.

Decree 3

All obediences in the former Vicariate of America shall be made out and distributed either personally by the Superior General, or in his name under the counter-signature of the local Superiors.

Decree 4

The Postulate of the Josephites in France is established at St.-Paul de Maulévrier. The Novitiate remains at the Solitude of St. Joseph.

Decree 5

The Postulate of the Salvatorists of France is established at Notre-Dame de Sainte-Croix. The Novitiate remains at the Solitude of the Saviour.

Decree 6

The new edition of the Rules will be completed definitely within the next six months, and distributed to the religious during next year's general retreat at the latest.

Decree 7

Works published in the Congregation with the approval of the Superior General are obligatory, to the exclusion of all others of similar nature.

Decree 8

It is strictly forbidden to have anything printed with the intention of eventual publication and circulation, without the *Imprimatur* of the Superior.

Decree 9

The *Reading Method* and the *Reader* by LeFèvre are the only texts adopted.¹

¹ This decree was evidently intended as applicable only to schools in France.—Translator's note.

Decree 10

Lessons in theoretical and practical agriculture will be given with the approval of the Vicars or Superiors.

Decree 11

Manuscripts shall be printed for use in the Congregation.

Decree 12

The system of accounting in use at the Mother House and in nearly all the other houses of the Congregation is the only one definitely adopted.

Decree 13

The recitation of the *Little Office of Our Lady* is retained as a daily exercise, and becomes obligatory by Rule.

Decree 14

Only Superiors and Directors of our houses, to the exclusion of all other religious, may sign documents pertaining to administration.

Decree 15

Since the Superior General had offered his resignation to the Holy See, after having already submitted it to the General Chapter in its session of 1860, the question was referred by His Eminence, Cardinal Barnabo, to the General Chapter. The Chapter, in turn, opposes this resignation as vigorously as possible.

Decree 16

As for the personnel of the General Chapter for its session in 1866, the Provincials will see to the election of a number of delegates proportionate to the number of their religious, according to the instructions of the Superior General.

* * *

According to the elections held in the Chapter, the general officers are as follows:

Assistants General: Reverend Fathers Charles Moreau, Chappé, Bardeau; Brothers Patrick, Gregory and Leonard;

Procurator General: Reverend Father Tréhu; Secretary General: Reverend Father A. Séguin; General Steward: Reverend Father Pattou; General Treasurer: Brother Leopold.

Reverend Father Drouelle has been named by me Vicar of France. His residence has been established at our College of Ternes in Paris, 15 rue Demours. Beginning with the end of September, all correspondence for him should be sent to that address.

Spirit of union After these observations, there remains but for me to recommend to you, dear Fathers and Brothers, that you bear in mind what you saw and heard during the annual retreat, especially at the retreat held at the Mother House, where you were privileged to hear a prelate after the heart of God, an apostle whose example is even more eloquent than his words. Let us recall particularly his insistence on poverty, chastity, and obedience, and on the spirit of mutual union. It is this union, the fruit of sanctifying grace, which will strengthen us against the world and the devil, while being at the same time the source of our success and consolations. It is like the mortar which holds and binds the stones of the building we have undertaken, for without it everything will crumble and fall into ruin. This is why Jesus Christ so earnestly recommended union to His disciples and why in His last moments from the heights of that pulpit of which, so to speak, one side rested on the Cenacle and the other on Calvary, He made of union a formal command, His command of predilection. For this reason also, addressing Himself to His Father in a most sublime and moving prayer, He earnestly asked that His disciples might be united with one another, as are the three Divine Persons of the Trinity, making them all as one. Oh, who will grant us this grace?

Fruits of union United to these in authority and to one another by the indissoluble bonds of obedience and charity, we shall triumph over our individual enemies and over those of the work entrusted to our care. Let us, then, stand in serried ranks and, far from separating and scattering, let us live in such a manner that, as it beholds the members of our family, the world may say of us as the pagans of the first Christians: "See how they love one another!"

This is the most ardent desire of my heart. In order that it may be the better realized, I here declare that I wish to forget everything which could have saddened me on the part of certain religious, in order that I may give them once again all my affection and confidence. In turn, I beg of you to forgive anything in my words, action, or writings which may have caused you the least pain. I promise to cooperate to the best of my ability with all those who share with me the government of the Congregation, either in France or abroad, and to respect scrupulously all the orders appointments, and elections made by the Provincial Chapter in France or by the General Chapter.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above, under our signature, the seal of the Congregation, and the counter-signature of our Secretary General.

Moreau

S.S.C.

S.G.

By order

The General Secretary

A. Séguin

* Now that the Constitutions, subsequently to the Chapter's refusal to accept my resignation, oblige me once more to *assign* or to *approve* all obediences, I hereby declare that I have made no change in the assignments which I dictated to Brother Marie-Auguste. I likewise had nothing to do with the appointment of two Brothers to Parçay, one to Meslay (Mayenne), and another to Pont-Audemer, or with several other changes which were decided upon in your Chapter. Nevertheless, I hereby approve of these assignments, provided I am not criticized for them, as has already happened in the case of the appointment of Brother Robert to St.-Denis d'Anjou, after I had intended to put him in the accounting office.

I also wish to do my best to assist your new Vicar in his difficult task. I regret that his residence has been established at our Paris college, especially at the beginning, although I see in this arrangement many advantages from other points of view. Rest assured, Reverend Fathers and dear Brothers, that at the very earliest opportunity you will have my fullest cooperation in whatever measures you have adopted.

P.S. The General Chapter has decreed that all administrative documents must be signed by the Superior or Director of each house, to the exclusion of all the other religious, and that no one should be permitted to sign notes for third parties.

I ask each priest to say within the next three months five Masses for Abbé Fillion and fifteen for Abbé Goudet. Please inform our Secretary General when this obligation has been acquitted. Those two priests are deceased benefactors of our Congregation.

Any extraordinary expense incurred without the authorization of the proper Superior is charged against those who are responsible for contracting such debts.

* In the original text, the two following paragraphs appeared at the beginning of the letter, and on a special page.—French editor's note.

J. M. J.

No. 171

Notre-Dame de Sainte-Croix
September 25, 1863

MY DEAR SONS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His holy Mother and her worthy Spouse, St. Joseph, be always with you.

I feel it my duty to reply in a Circular Letter to various questions which have been put to me. I do this in order to obviate useless correspondence and consequent loss of time, both of which, incidentally, could be avoided by simply consulting my previous Circulars in which I have already set down the rules of conduct to be followed in the cases in question.

Thus, for example, some have asked if my prohibitions concerning the use of whiskey still stand. To that I answer: Yes, without doubt, unless it is a case in which this use is demanded by medical prescription. Nor may anyone justify himself by any example to the contrary, because there have been far too many abuses for me to bring up this question again.

The same holds good for the use of tobacco. I forbid its use, under penalty of violation of the vow of poverty, unless the climate requires it, or it has been prescribed by a physician. As for snuff, I refer you to Article 11 of Rule 41, and urge the Superiors and Directors of our houses not to allow anyone to acquire this habit and, in addition, to endeavor to get those who have formed the habit to break it gradually.

I here recall my Circular of September 23, 1861, and urge you, my dear sons in Jesus Christ, to use it for your spiritual reading as also for your meditation. For the future I forbid all trips to visit one's family, and all traveling for mere pleasure, except with a written and well-motivated permission from the Vicar or Provincial. The latter will give me an account of such permissions in the semi-annual report.

I also urge you to read my Circulars of October 8, 1860; November 12th of the same year; February 2, 1861; April 9, March 3, May 14, June 21, August 25, September 23, July 3, September 2, and November 4 of 1861.

At your leisure you will likewise reread the Circulars of the General Prefect of Studies. I hereby notify you that since the General Chapter did not deem it proper to rank the General Prefect of Studies among the general officers, but expressed the desire to see this office entrusted to Reverend Father Charles, in order that the General Prefect of Studies might be chosen from among the General Assistants and be a member of the General Council, I have named and by this present Circular do name to this important office the above-mentioned Father.

Debts In order to reply to those who for many years past have repeatedly asserted that I had contracted hidden debts which would be discovered only after my death, I feel it my duty to quote the following extract from the minutes of our General Chapter:

The Very Reverend Father Superior General declares to the Chapter that he is not involved in any secret financial dealings and that at his death no details hitherto unknown will come to light.

Accusations Now, my dear sons in Jesus Christ, my administration has always been such that from the very beginning of the Congregation, as is attested by the minutes of our account books, I have hidden nothing from my Council on the question of receipts and expenses. How, then, can this persistent slandering of my administrative conduct be explained? I would pay no more attention to this calumny today than I have in the past, were it not for the fact that it has made me lose the confidence with which His Holiness formerly honored me. This is the result of the charge brought against me at Rome, that I have made endless changes in the personnel of our officers. In view of the present situation I have deemed it my duty to call respectfully for some explanations, and in the interest of the Mother House I feel that I should no longer remain silent. Judgment on these complaints against the General Administration was passed by the Chapter. It reduced them to some few misunderstandings with the General Treasurer, or to certain methods of procedure which will not recur again. For the last two years, I have left the Capitulants a free hand to make any changes they wished in the Vicariate of France, and, as far as circumstances permitted, I have consistently avoided making changes. Hence I cannot understand now how I could have been made responsible before the Holy See for the financial or moral disorders which we shall never be able to deplore sufficiently.

In any case, my dear sons in Jesus Christ, it is important to communicate to you the following extract from the minutes of the General Chapter in its last meeting, under date of August 20th:

The Very Reverend Superior General makes known his firm resolution not to burden the Mother House with further loans which would ruin its credit. Consequently, whenever necessary, he proposes to have the other houses make partial loans not exceeding twenty thousand francs, in order to pay the Marie-Julien debt.

This declaration was approved unanimously by the Chapter.

Economy and religious spirit

It is my fond hope, my dear sons in Jesus Christ, that after our providential deliverance from the terrible crisis which we have traversed during the past three years, you will redouble your efforts to save whatever funds I shall need for the next few years, to reduce expenses, increase your income, and thus put our finances on a solid basis. Bear this in mind in all your financial dealings, and at the same time do not forget that you must merit God's blessing on your efforts by fidelity to all our Rules, particularly to those which concern our vows and silence. Otherwise we shall never be men of prayer nor, consequently, true religious.

It seems that I could find no more fitting conclusion for these intimate observations than the words spoken by the worthy prelate who, at my request, was delegated by the Holy See to preside over the last session of our General Chapter. As recorded in the minutes of the eleventh meeting these words are as follows:

His Lordship proposes to the Chapter a motion to recognize the devotedness of all the individual members, to forget all misunderstandings on both sides, and to establish from this day forward peace and union founded on mutual esteem, confidence, and affection.

The Secretary here added:

The entire Chapter expressed a rising vote of acceptance.

If such is your spirit, my dear sons in Jesus Christ, you will be blessed by Heaven, and particularly by your very affectionate and devoted father in J.M.J.

Moreau

P.S. As Father Pattou is Steward of our house at St. Bridget's in Rome, I have appointed Father Dubourg to replace him as General Steward until the next General Chapter.

I should be happy to see in the next semi-annual reports an account of the progress of the Association of St. Joseph.

I recommend to your prayers Brother Prosper (Tirard) who died at Vassy (Calvados), on the twenty-third of this month. (There is no obligation to have Masses said for him.)

J. M. J.

No. 172

Notre-Dame de Sainte-Croix
October 27, 1863

REVEREND FATHERS AND DEAR BROTHERS :

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

Gossip and detraction Inasmuch as Father Drouelle has entered upon his duties as Provincial of France and its dependencies, I now have a certain amount of leisure which I had never previously enjoyed. I wish, then, to take this opportunity to call to your attention a serious fault of which several members of the Congregation are guilty. I refer to detraction, and particularly to calumnies, or false rumors in general. These reports are circulated particularly against the Mother House and my administration, and even against the General Chapter, some of whose acts have been maligned even to the authorities in Rome.

Before all, we must be absolutely convinced of the seriousness of this fault, first of all for those who commit it, and then for the entire family of Holy Cross, whose peace and union are thereby troubled. On this point Holy Scripture, as well as the writings and example of the Fathers of the Church are most emphatic. Everyone is familiar with the eloquent description of abuse of the tongue as given to us by St. James the Apostle. He calls the tongue "a fire" and "a world of iniquity". "The tongue", he continues, "defiles the whole body, and sets on fire the course of our life, being itself set on fire by hell. For every kind of beast and bird is tamed and has been tamed by mankind; but the tongue no man can tame. It is a restless evil, full of deadly poison."

We find also, in the twenty-eighth chapter of Ecclesiasticus, a description of the evils of the unbridled tongue, which we cannot read without trembling. "The whisperer," cries out the sacred author, "and the double-tongued is accursed, for he hath troubled many that were at peace. The tongue of a third person, that is, of one who steps in between two friends to cause trouble, has disquieted many, and scattered

them from nation to nation. It has destroyed strong cities, and has cut to pieces the armies of nations. He that hearkens to it shall never have rest, neither shall he have a friend in whom He may repose. The stroke of a whip leaves a bruise, but the stroke of the tongue will break the bones. Many have fallen by the edge of the sword, but not so many as have perished by their own tongue. Blessed is he that is defended from a wicked tongue, that has not passed into the wrath thereof, and has not drawn its yoke or been found in its bands. For its yoke is a yoke of iron, and its bands are bands of brass. The death it causes is an evil death, and the grave is preferable to it. They that forsake God shall fall into it, and it shall burn in them and not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them. Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth. Melt down thy gold and silver, and make a balance for thy words. And take heed lest thou slip with thy tongue and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death."

After these strong passages, should we be astonished at the vehemence with which the Doctors of the Church and the Founders of religious orders have decried the abuse of the tongue? It is not surprising that, in the Rule of St. Basil, a religious who has been guilty of fault-finding, criticism, or detraction in a house of his Order is condemned to be separated from his brethren, to be occupied in manual labor and penance and, when he has mended his ways, to see the fruits of his work used for other purposes than the maintenance of his own community. No one can read without deep emotion what St. John Chrysostom has written on this subject, where he explains with his customary eloquence the nature, causes, malice, characteristics, unbecomingness, evil consequences, and cure of the evil tongue. After praying that his eyes may become as two fountains of tears to weep over so great a disorder in human life, he explains the nature of the evil tongue by saying that it really means revolting against one's self, biting and whipping one's self, tearing one's own flesh, unloosing fiery arrows against one's brethren, and sharpening a sword against one's own soul. The causes of the sin he uncovers in hypocrisy, lying, envy, and ambition. As for its malice, he compares this crime to fratricide, because it wounds a religious society even to the point of destroying fraternal charity, and he likens it also to a sacrilege because, in a certain manner, it is a desecration of the body of Jesus Christ. The evil tongue

is altogether out of place, according to this same Father, because it makes us a prey to discord and dissension while we live under the same roof, in the shadow of the same altar, under the same Rules, and subject to the same authority—all of which considerations should strengthen union and harmony. The holy Doctor then reduces the disastrous consequences of the evil tongue to two: first, the loss of charity, which, in a certain sense, drives from a community Him who has promised to be present wherever two or three are gathered together in His name; second, the ruin of souls and the whole of society, against which the devil thus becomes all-powerful.

What makes this evil all the more dangerous, Reverend Fathers and dear Brothers, is the ease with which we allow ourselves to fall into it, and the illusions we build up with regard to the terrible responsibility which we thus incur before God. How many there are, in fact, who feel no remorse, and go to Holy Communion without confession, after having spoken ill of one another, of their fellow-religious, their Superiors, other houses, councils, Chapters, and even the entire Congregation! In this connection I am acquainted with certain facts which are really deplorable and which, if not remedied, would end by dividing the members of our family, preventing or weakening certain vocations, seriously endangering the prestige of the General Administration, creating countless difficulties, and thereby frustrating the designs of Providence on the Congregation which God has founded.

Rules for safeguarding charity For these reasons, Reverend Fathers and dear Brothers, I beg of you to keep careful watch over yourselves and over those subject to you, and I recommend to you all the observance of the following rules:

- 1) Should you feel aversion for anyone, never speak of it or of anything pertaining to it, except in prayer and to God alone.
- 2) If you allow yourself to utter unkind words, either avow the fault to your Superior or go to confession, taking care never to retire at night with grave sin on your conscience.
- 3) Take care to make amends as far as possible for any faults of the tongue, either against the Congregation, or against its houses or its individual members.
- 4) Avoid as you would poison, carrying on conversation with

those in whose company you usually fail in this regard. If need be, even avoid meeting them. Never speak of them nor of their affairs, especially when there is question of the government of the house.

5) Should a religious relapse into this same fault, it is important that the Superior who knows of it should give him a severe reprimand; otherwise the evil will go on increasing. But if the Superior himself is the object of the criticism, it is preferable that the guilty one should be admonished by the confessor or the Provincial. This latter should also act as monitor for the local Superiors.

6) In any case, this admonition should not be given in public, unless the fault itself is public knowledge or unless silence regarding it were to occasion scandal.

7) Everyone should bear in mind that, in the language of the saints, uncharitable gossip is not only harmful but even diabolical. Thus the Constitutions of several religious Orders provide for dismissal from the house, and even from the Society, of any religious who thus sows the seeds of disunion and does not mend his ways after being warned. St. Basil gives orders that the detractor and anyone who listens to him deliberately are to be driven from the house. He justifies this rigor by recalling that, notwithstanding even the prayers of Moses, God refused to withhold punishment from Mary who had murmured against the lawgiver of her nation.

Everyone, Reverend Fathers and dear Brothers, should give serious thought to this point, keep watch over himself, for the future, and bear in mind these words of the Wise Man: "There are six things which the Lord hates, and the seventh His soul detests: a haughty air, a lying tongue, hands which shed innocent blood, a heart which forms evil designs, feet light and ready to run to evil, the lying witness who testifies to lies, and he who sows dissension among his brethren."

Correspondence with the Superior General

Although I derive great pleasure from corresponding with all the members of our family and seeing them come to me as to their father, nevertheless I must take advantage of Father Drouelle's installation as Vicar and future Provincial to establish on this point certain limitations. These are demanded by good order in the General Administration, without mentioning the time I need to meet the demands of excessive correspondence.

Bear well in mind at the very outset that I am not referring here to confidential correspondence, and much less to correspondence dealing with Direction. As long as I remain Superior I shall always regard it as a duty to afford some relief to suffering souls. I even reproach myself before the Lord for a certain amount of negligence in discharging my duty on this score, absorbed as I have been continually by numerous difficult business matters. You can for the future, however, open your souls to me at least once a year, and can count on my readiness to reply.

First, as regards temporal administration. 1) These matters should first be treated with your Superiors and Directors in Council. Should the need arise, they will take up the matter with the Provincials, and these latter will in turn have recourse to the Superior General, each one within the limits of the Constitutions and the Rules or Chapter decrees. The decrees of Provincial Chapters will henceforth be promulgated only after approval by the Superior General; those of the General Chapter, only after receiving the sanction of the Holy See.

2) All matters of accounting will be addressed by the individual houses to the Provincial Stewards. They will then make their semi-annual reports to the General Steward.

3) Provincials will write every month to the Superior General to keep him informed of their administration, the difficulties encountered, and changes in personnel and obediences.

4) Every year they shall send him a list of the proposed obediences a month before the general retreat, in order that he may approve them in time for distribution at the end of the retreat.

5) Budget plans must be sent to the Provincial Stewards sufficiently early to permit their presentation to the Chapters at the time of their meeting, that is to say, about July first at the latest. Otherwise article 82 of our Constitutions cannot be carried out.

6) Superiors and Directors cannot, without seriously violating their vow of poverty and exposing themselves to grave dangers, exceed the maximum expenses determined by proper authority. Since probable expenses are calculated only approximately, application must be made for supplementary authorizations; no one may ever take it upon himself to spend the entire amount approved, if order and economy make it possible to get along with less.

7) In order to establish uniformity on these three points as far as circumstances may permit, Provincial Stewards will take special care to see that the rules on clothing, furniture, and meals are carefully observed.

8) All documents concerning foundations already made or those to be made shall be drawn up and signed in triplicate. One set shall remain in the

hands of the founders, and a copy of it shall be kept in the house founded; the second set will go to the Provincial, and the third to the General Steward.

9) All documents and letters shall be dated according to the civil calendar, and not according to the ecclesiastical feast. They shall also bear the surname or family name of the religious, who will add to his signature the letters "S.S.C.", if he be a Salvatorist, and "J.S.C.", if he be a Josephite.

10) Because of the General Procure established there, the house at St. Bridget's in Rome will depend directly on the Mother House and will present its accounts to the General Administration.

11) Clothing for the religious will always be made in some central house. In France this house will be Notre-Dame de Sainte Croix.

12) It should be borne in mind, when drawing up the quarterly reports, that to determine the surplus to be turned over to the general treasury, deductions should be made for any debt which may be owed and for any new expenses authorized in the budget.

13) In conclusion, in order that you may contribute as much as possible toward the payment of the debt with which you are all acquainted, I remind you of the duty of being economical, and especially of avoiding any extraordinary expense which is not urgent.

* * *

In this connection, I ask each priest to send in a report on the stipends received since August, 1861, for the five free Masses which are allowed to each one and which the Chapter had asked them to renounce in order by this means to aid the General Administration. No report since that date has mentioned these Masses. That does not mean, however, that houses of Salvatorists were entitled to profit by this measure; on the contrary, no one who received such stipends has any right to keep them. Consequently, I ask Superiors to send me a report on this point, and I beg all of our priests to afford the Mother House this consolation, by continuing this sacrifice which enables them, in a certain sense, to make an alms to the entire Congregation. I ask them to continue to do so until the next General Chapter. They may, however, dispose of two of the five intentions allowed them every month, but without accepting any stipend for themselves.

I recommend that Superiors and Directors write to their Provincials every three months, when forwarding their quarterly reports, and to me at least every six months. I urge them also to carry out all the recent regulations of the Visits in France and abroad, and to have them read in time, along with the prescriptions of my Circulars. The best means to assure compliance with these points is to draw up a chart of everything which has been ordered, prescribed, or forbidden, and to keep it always at hand, for it is the lack of execution of such regulations which paralyzes all effort and frustrates even the wisest and most urgent measures.

This present Circular shall be read in chapter without any omission.

Given at Notre-Dame de Sainte-Croix, Le Mans, the day, month, and year as above, under our signature, our seal, and the counter-signature of our general secretary.

B. Moreau

A. Séguin

P.S. The Directors of the following houses are urgently asked to send immediately numbers one and two of the chronicles of the Congregation which have been repeatedly requested:

Argentré	Champgeneteux	Meslay (Loir-et-Cher)
Arquenay	Dun-de-Palleteau	Milly
Bazongers	Le Pas	Pin-la-Garenne
Bonchamp	Leudeville	Rugles
Cheméré	Mainsat	St.-Symphorien
	Maulévrier	Soulgé-le-Bruant
	(Ste.-Catherine)	

J. M. J.

No. 173

St. Bridget's, Rome
January 16, 1864

REVEREND FATHERS AND DEAR BROTHERS :

Interest of the Holy See In direct response to the efforts of certain of our religious to denounce the Superior General to the Holy See as an autocrat, a despot, and a fool, or to discredit the Mother House, His Holiness, Pius IX, and His Eminence, the Cardinal Prefect of the Propaganda, have shown their confidence in the Mother House and the Superior General and manifested their interest in them. Let us, then, be wise enough to show ourselves more and more worthy of this confidence and interest, and while we bless God who is thus saving His Congregation for the second time, let us redouble our fidelity to our Rules and Constitutions, for it has been only their violation which has brought upon us such numerous and terrible trials.

Audiences at Rome As for myself, I am more than repaid by the consolations I experience in the audiences with which I am honored at the Vatican and at the Propaganda. Yet I tremble at the thought that certain false brethren may still interfere with the blessings which the hand of the worthy Vicar of Jesus Christ is showering upon us, and may endanger the entire Congregation by their lack of religious spirit.

Fidelity to Constitutions Hence I beg of you in the name of God, His Church, the salvation of the souls entrusted to us, and our own dearest interests, not to deviate from the path traced out by legitimate authority for our financial administration and our regular discipline. This is my heartfelt New Year's wish for each one of our houses, and for all of you, Reverend Fathers and dear Brothers, as I send you the blessing of the Sovereign Pontiff, who has also blessed all our benefactors, friends, and the children under our care.

It is my desire that you use for your spiritual reading all my Circulars, from the first to the last, and then the letter of St. Ignatius on obedience.

Receive the assurance of my most affectionate and most devoted sentiments in J.M.J.

Moreau

By order: A. Séguin
General Secretary

J. M. J.

No. 174

St. Bridget's, Rome
January 31, 1864

REVEREND FATHERS AND DEAR BROTHERS:

My last Circular has already informed you why I came here. If I write you again, on the eve of my return to France by way of Algeria, where I have promised to visit our schools, it is, first of all, to put certain anxious minds at rest concerning myself. Then, I wish to tell you how we stand in the eyes of the Holy See and to acquaint you with the results of my trip, and, finally, to exhort you to turn my visit to profit by submitting to whatever measures may be demanded by circumstances.

Consolation in difficulties I need not assure you that I harbor no ill feeling against those who made it necessary for me to undertake this journey and thus to occasion new expense to the Congregation. As a matter of fact, I was under obligation to make this visit as the result of a promise made more than three years ago to the worthy Vicar of Christ; but I was to have come alone, and for altogether different motives. My feelings are not what one would expect after all the opposition I have had to cope with. The consolations I have experienced in the Holy City are rewards sufficiently great to make me forget certain ways of acting which are naturally disagreeable, and to make me see only the good which has been intended, notwithstanding a mistaken choice of means. How good is the God of Israel toward those who are of upright heart! Consequently I would refrain from mentioning recent events, were it not that the demands of my office in the Congregation of Holy Cross, and my duty of preventing a recurrence of the painful incidents which followed our last General Chapter, oblige me to discuss these matters with you.

Denunciations in Rome It is well for you to know, then, in case you were not already acquainted with the fact, that for quite some time a mysterious campaign of opposition had been waged at the Propaganda. Strange complaints, indeed, were lodged

against my administration and I was depicted in such an extraordinary light that I really had to read these documents, or hear them read, in order to believe that such things had actually been written. At the same time that they accused me of being domineering and harsh and of engaging in business transactions which would ruin our finances, these informants were careful to affect a show of respect and politeness for a poor old man who had to be humored because of his title of Founder and the need of his signature for certain financial transactions, but whose stubbornness and eccentricity were beyond all hope of improvement.

It is true that no one, either on my Council or in the General Chapter, ever gave expression to such thoughts. But if one were to listen to the complaints, the General Councillors were either simple children, with no experience of men or affairs, or else timid and spineless men who dared not contradict me. The General Capitulants, for their part, it was said, had been cowed by the fear of offending me, or deceived by subtle intrigue. Consequently, certain elections, particularly that of the Procurator General to the Holy See, were null and void. Nor was this all. In order the better to dupe the good faith of the Cardinal Prefect of the Propaganda, countless letters were sent to him, many of them anonymous, others signed by laymen who pretended to be acting out of devotedness to the Congregation and to be animated with veneration for its Superior General. Among these names were some which appear in the minutes of our Chapter. They evidenced such a spirit of contradiction that on seeing them the illustrious Prince of the Church could not refrain from exclaiming in the presence of our General Secretary: "Either these men are fools or criminals, or else they are staging some kind of devilish comedy for my benefit!"

Over and above all this, Reverend Fathers and well-beloved Brothers, a memorandum had been sent to Rome and to the Bishop of Le Mans at the close of our Chapter, although it had been prepared long before. With an evident view of bolstering up the defamatory correspondence which I have just mentioned by other calumnies against the Mother House, this document completely ignored our decisions on certain administrative details. Furthermore it was supplemented by certain conclusions which aimed at nothing short of the emancipation of the Community from higher authority. The resulting picture of the General Administration was so sombre that someone wrote to me: "The whole

Congregation is falling to pieces." What made the situation still more critical was the fact that after having unsuccessfully offered my resignation to the General Chapter, I had later sent it to Cardinal Barnabo and refused to reconsider it, since it was my wish to take myself out of the way of those who believed me an obstacle to the welfare of the Congregation.

Such was the state of affairs when I consented to comply with the requests which had been made to me and to come to clear myself of all these strange accusations. I shall not go into any details, lest I offend anyone, and also lest I lose precious time in acquainting you with this disloyal opposition in which most of you have had no part. Moreover, I am convinced that those of you who know of this whole affair will demand justice for these attacks against the Mother House, the general officers, and the General Chapter. As for my own personal justification and that of my nephew, in connection with his Visit to Notre-Dame-du-Lac, I am satisfied to know the opinion of high authorities and I am no more worried than he by the judgments of men when they attack me alone. After all, you know what attitude you should take on this matter, as well as on our financial situation and those responsible for it.

*Organization of the
Novitiates*

There is, however, in the complaints lodged against my administration, a very fundamental point on which the complainants might seem to be right, and for this reason I wish to mention it here. I refer to the urgent need of having well-organized Novitiates, especially in France. I am well aware of your preoccupations on this score, Reverend Fathers and well-beloved Brothers, and you may rest assured that they have always been among my most serious concerns also. In proof of this, you have only to recall that at the very beginning of our Congregation I prepared two Solitudes for this purpose, that I took the matter up at all the Chapters over a period of six years, and that since November 8, 1835, I have called your attention to this important matter in most of my Circular Letters. Why, then, you will ask, do we not see some reassuring change for the better? To this I reply without hesitation, that to obtain the desired result, three things are necessary. First of all, we must have money for the board and up-keep of the subjects—and you know who has deprived me of funds by overburdening me with debts which, to my surprise, did not crush me completely, though at

the time I was paying off the debts entailed by the establishment of Notre-Dame de Sainte-Croix and other foundations. Secondly, we need Masters of Novices who are fit for this difficult task. But even until recent years, those whom I asked to accept this office declined the responsibility, or else I was unable to take them away from other employments. Thirdly, we must have vocations, and you are aware how scarce these have become in the face of weakening faith and morals.

Neither should you blame me for having made too many foundations. Aside from the impossibility of keeping as long as necessary those subjects who had neither dowry nor clothing, I have ordinarily refused during the past seven years even the most insistent requests for teaching Brothers, and have reduced rather than increased the number of our schools.

Those who pass judgment on the General Administration have not taken into sufficient consideration the unpredictable difficulties with which it is faced and the notable change in financial situations and general moral viewpoint which it must meet. I need not even mention the competition from other institutions and the numerous religious houses which, thanks to Divine Providence, devote themselves like us to the education of youth.

***Justification of
drafts***

Perhaps this would be the place to say just a word in reply to those who have denounced me for what they have termed the ruinous system of making drafts on our houses, in order to tide myself over certain financial straits. There is no need to repeat that I have been more keenly aware than anyone else of the inconvenience of this procedure, both because of bank expenses and the commissions involved. Yet I have never resorted to drafts except when every other means had failed me, as, for example, when I was confronted with the necessity of paying at a fixed date several thousand francs for debts contracted in open defiance of all our Rules and my prescriptions. I could not have recourse to mortgage-loans, because I was not authorized to do so by the Holy See (the reason for whose silence has been made known to me in conversations here), or because persons ready to make loans could not be found. I am worried at this very moment by the thought that on April 1st I must pay eighteen thousand francs for the former Brother who has caused me so much trouble. Of this total I have not on hand even the first thousand francs, and consequently I address an appeal to all our houses. It might be remarked here that among those who blacken

my administration there are some who have never done anything extraordinary to assist the Mother House, or who have themselves used drafts, many of which were protested and thereby occasioned considerable expense.

Outlook for the future Must we despair of the future? God forbid. Since His Congregation has withstood those terrible catastrophes which we all deplore, as well as the stubborn opposition waged against it even before the Holy See, whence it derives all its moral strength, let us reanimate our hopes and our courage. A few more generous efforts to practice economy and provide financial help, and we shall have satisfied the pitiless demands of the creditors of a Brother who has gone astray so disastrously. I must tell you, moreover, in regard to our two novitiates, that the two Masters of Novices deserve your confidence, and that on my return I shall take steps to give to the Master of Novices at St. Joseph's Solitude a Brother who can afford him the help he needs.

Religious spirit While awaiting better times, let us continue to have recourse to Jesus, Mary, and Joseph by making our daily aspirations with greater exactitude and fervor. Let us thank Heaven for what has already been done here to thwart both the visible and the invisible enemies of our Congregation. Let us accept with gratitude the means with which we are provided in order to atone for the past, save the present, and assure for ourselves a better future. May there not be a single one of you, Reverend Fathers and well-beloved Brothers, who will refuse to carry out the measures taken by the Sacred Congregation of the Propaganda, the Chapter, or the General Council, whatever may be the cost to self-love. May each one of you, on the contrary, follow these directives with alacrity and fidelity, being assured that your obedience will enable you to speak of victories rather than of humiliating defeats. Why should not this be the case, now that all complaints have been heard, and appropriate steps have been taken by proper authority? The tempest has abated; the clouds which gathered about my head have been scattered. In deference to the advice of our most Eminent Cardinal Protector and especially to the will of the Sovereign Pontiff, I have consented to take the helm once more in the midst of the many shoals which threaten us. The decrees of our General Chapter have been confirmed, and those which were added by the most Eminent Cardinals complete the plan of action to be followed,

if we are to make up for time lost in internal strife or in false and compromising procedure. "Is it not enough to battle with the enemy from without", says St. Francis de Sales, "without attacking the mother hen who has so much trouble in hiding her young under her wing?"

*Devotion to the
Mother House*

Unite, then, in one same spirit of obedience, not only with the Holy See, which still deigns to protect us, but also with all your lawful Superiors.

Strengthen the prestige of the General Administration which is too often belittled, by giving it your respect and docility. Group yourselves around the Mother House, instead of cutting yourselves off from it. All its officers have been canonically elected, with the exception of two who have been appointed according to the provisions of the Rule, and, notwithstanding all assertions to the contrary, they are entitled to your confidence by reason of their age, experience, and the special grace that goes with their election. None of them, moreover, has done anything against the interests of the Congregation but all have rendered it great services—which cannot be said of some of those who have calumniated Notre-Dame de Sainte-Croix. Go to the Mother House for advice in all your administrative difficulties and let it be your inspiration. Let the rules and principles followed at Notre-Dame de Sainte-Croix be the very soul of your conduct in all your undertakings, and you will see that God will bless your devotedness to His Congregation. Above all, do not bother the Propaganda any more or discredit yourselves by proposing questions which can be solved either in our Provincial or General Councils and Chapters. If doubts still remain after recourse to the facilities afforded by the hierarchy of authority within the Congregation, then by common agreement the interested Superiors will submit these questions not to the Ordinaries, who cannot normally judge such matters, but to the supreme authority of the Holy See. Thus everything will be done according to order.

In order that this may be so, Reverend Fathers and dear Brothers, faith must make us see our Lord in each one of our Superiors. Likewise the Mother House must become so dear to us that any criticism of it will wound us to the quick. In case of any criticism, we should immediately have recourse to the General or his Assistants in order that genuine disorders may be promptly remedied. Such conduct will make us resemble the members of the body which rise to defend the heart or the head when these are in danger. As for myself, I will be personally

grateful for such an attitude and I promise to lend a ready ear to anyone at all who desires to make observations in this spirit.

Let us then, have a sincere love for this cradle of our Congregation. Let us remain attached to it as the branches of the vine to the stem, sharing in all its trials and combats, its joys and sorrows, its fears and hopes. Let us not limit our interests to the narrow confines of a particular house, a Province, or our own country. This would be egoism and self-seeking. Rather let us be one with all our houses, and regard none as a stranger to the one in which we dwell. Since Notre-Dame de Sainte-Croix is to each of us what the head is to the body, let us not withdraw from her influence, but rather remain intimately united with her. Live her life, praying, weeping, battling, triumphing with her, as you promise each year in the hymn which ends the ceremony of the Renewal of Vows. Then Heaven will be with you, and the General Administration, meeting everywhere with the proper spirit of subordination, will accomplish its mission in a way which will console the heart of the glorious Pontiff whom we have saddened, reassure the illustrious Cardinal on whom our lot depends, and at the same time restore to our Institute its reputation, and to all its members peace and confidence.

Mutual forgiveness For these reasons, Reverend Fathers and dear Brothers, I conjure you in the name of the sacred interests which have been entrusted to us and for which we must all answer in the name of Jesus Christ, and the ten thousand children whose education has been confided to us; in the name of His Divine Mother, Our Lady of Holy Cross, whose adopted children we are; in the name of St. Joseph, our Patron and our Model; in the name of our eternal salvation and of all that we may have done or suffered out of fidelity to our vocation, let us forget past wrongs. Let us bear in mind the reply of our Divine Lord to St. Peter who, after asking how many times he ought to pardon, received from His sacred lips the equivalent of these words: Always and without ever tiring. As for myself, I wish to remember only the devotedness of each one of you, and the consolations which were unexpectedly procured for me by those who forced me to come to Rome.

Spirit of Rome It is very true that here in Rome we find a wisdom which comes from Heaven and a spirit of calm which inevitably clarifies the most involved questions and brings peace

to souls. Such at least has been my experience during my stay in this serene and quiet atmosphere, far from the rumors and fears which elsewhere disturb men's souls. My great desire is that all the members of our family may feel the salutary influence which I have experienced. Peace and cordial understanding would then return to our midst and these sweet sentiments would animate each member with new ardor in the performance of his obedience. This is what I earnestly ask of our Lord; for this I beg you all to pray, the Brothers, by offering a Communion, and the priests, by saying a Mass.

The Holy Father If we know how to use it well, this is the grace which will be assured for us by the Apostolic Blessing of the Vicar of Christ, the Common Father of all the faithful, whom no one can approach without feeling inspired with the liveliest filial piety and the most profound veneration. Oh, would that it had been your privilege, as it has been mine, to see his face wreathed with such paternal kindness, unalterable calm, and a smile of ineffable sweetness which brings joy to the soul. Would that you, too, had listened to the Pope, as I did, not only in those private audiences with which His Paternity favored me three times, and in one of which he chided me most touchingly for not having caused our Rules to be sufficiently respected, but also in the audience I shared with the religious who accompanied me to the Vatican. On one of these occasions, when he found that we were four in number, His Holiness drew us up in front of him in a straight line, reminded us that there are four cardinal virtues, and then bade each of us find out which one we were practicing in our individual lives. At the end he graciously imparted his blessing to our houses, relatives, friends, and all the souls under our care. Oh, if you had witnessed all this, never, never, would you dare to trouble the mind of so holy and so good a Pontiff by a recurrence of our past miseries. You would likewise fear to bring new embarrassment to the Prince of the Church who is so worthy of the confidence of a great Pope and to whom we owe the approbation of our Rules. Before appealing to him in the discussions which may arise among us, each one should make it his duty to arrange matters with his own Superiors.

Mutual loyalty Consequently, let us return to the road from which we never should have strayed. Let us no longer make known to strangers anything but what would edify them and beget their esteem. Let us ennoble our minds by following the light of faith,

elevate our souls by purifying our intentions, and guard against mutually harmful suspicions and sad mistrust, though we should not close our eyes to facts which might evidence bad dispositions. On the contrary, let us be on the alert against whatever might compromise the spiritual and temporal interests of the Congregation. Let us learn how to put up with little sufferings for the sake of the Community, without complaining at the slightest privation or contradiction. If we fail in this, we would not be religious or even good Christians, much less children of Our Lady of the Seven Dolors and of the Cross.

Example of the saints

Alas, what is our life when compared with the lot of the saints whose names we bear? Especially what resemblance do we show to the Apostle who wrote to his faithful converts from the very prison I had the consolation of visiting: "Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode. And we labor, working with our own hands: we are reviled, and we bless; we are persecuted, and we suffer it. We are blasphemed, and we entreat, we are made as the refuse of this world, the offscouring of all even until now."

Generosity and loyalty

Let us at least learn, Reverend Fathers and dear Brothers, to bear the trials which are inseparable from our vocation, to keep our vows, follow our Rules, and respect the decrees of the General Chapter and the Holy See. Let us avoid ever doing anything in the future, or allowing our companions to do anything, which might renew the financial or moral scandals of the past. I must add here, moreover, that if the spirit of intrigue, cabal, and ambition ever again rears its head, I will denounce the responsible parties to the whole Congregation and beg them to withdraw and leave us in peace.

Finally, since the Congregation is in urgent need, not only of the spirit of union and obedience, but also of economy and vocations, let us not forget the commandment of Jesus Christ on fraternal charity. Let us guard against the least deliberate violation of the legitimate will of our Superiors, and refrain from all useless expense, such as purchasing forbidden beverages and indulging in useless travel or unnecessary correspondence. Lastly, let us beg the Father to send workmen into His vineyard.

May each of you understand and receive my words with docility, Reverend Fathers and dear Brothers, and may the blessing which His Holiness, Pius IX, gave me so generously for you, our students, relatives, benefactors, and friends, be a pledge of your fidelity in the accomplishment of your duties, and of our eternal union in God. May this Apostolic Benediction descend upon each one of you, make your labors fruitful, and instil new life into all the members of the family of Holy Cross.

In conclusion, I must thank all those who wished me well on this journey, and who were kind enough to express their greetings at New Year's. May they accept my thanks with the sentiments which dictate these last lines, and count on my most tender attachment to them both in life and in death.

Various prescriptions To meet the needs of our present situation and for the peace of my conscience, I believe it my duty to announce the following prescriptions:

Article 1

Every Superior is forbidden in virtue of holy obedience and under penalty of disobedience to the Sacred Congregation of the Propaganda, to allow any Steward or any other religious to make out any kind of draft or check, without having it counter-signed according to the model enclosed.

Article 2

Certain houses, which I shall later mention by name unless the disorder is corrected, have not kept chronicles for ten years. Those who are responsible for this regrettable gap in our records, are requested to make up for it as soon as possible by sending their notes, if need be, to their successors.

Article 3

Each house which can contribute even a little toward the sum which is due next April 1st for the Marie-Julien debt will let me know as soon as possible how much it will be able to send at that time. In view of these needs, I hereby authorize those who might not have resources available at that time to borrow funds for some months or even a year.

Article 4

All Josephite postulants for France will be sent to Maulévrier, after consultation with Father Chappé regarding entrance requirements. All prospective ecclesiastical vocations will be directed to Sainte-Croix at Le Mans. The candidates should be advised to secure beforehand all the documents required by the Rule.

Article 5

Since the semi-annual statistics must be in the hands of the General Steward by the end of January and July at the latest, the Superiors of our houses in France will see to it that their quarterly reports are sent without delay to Father Drouelle. The reports from America should be forwarded directly to the General Steward in accordance with the model already adopted.

Article 6

The General Steward has been unable to make his report on the annual accounts for 1863, because in January he has not yet received statistics for the semester ending in December. I warn all those who are late that, unless they fulfill this duty, I will make a report on the matter to His Eminence, the Cardinal Prefect of the Propaganda. In this case, I shall begin with France, which cannot, as certain houses abroad, allege as a pretext its distance from the General Administration or ignorance as to the proper procedure.

Article 7

Every member of a Council of Administration who permits any building or any other enterprise entailing extraordinary expenses not sanctioned by proper authorities, thereby becomes collectively responsible with all the other Council members before the General Administration and the Sacred Congregation of the Propaganda.

Article 8

I call to your most serious attention the documents which have been issued from Rome and sent to all our houses with this present Circular, or which will be sent later.

Article 9

As certain books and newspaper articles have been published without the formal approbation of the Superior General, who was reprimanded on this score during his stay in Rome, a warning is hereby given that anyone who neglects to obtain this authorization will be guilty of violating a formal prohibition given in virtue of holy obedience and will be rebuked by name. This prohibition extends likewise to the reprinting of any books already authorized.

Article 10

All correspondence or contact with ex-members is forbidden and should be reported to the Superior General.

Article 11

It is forbidden to ask Rome, either through the Procurator General or otherwise, for any faculty or privilege without the written permission of the Superior General.

Article 12

Stewards or other members of a house are not allowed to engage in any outside business without the permission of the local Superior or Director.

Article 13

I have noticed that at morning and night prayers some religious have presumed to use formulas other than those in the Directory, under the pretext that boarders were present at the community exercises. To eliminate such abuses, I hereby forbid in virtue of holy obedience the use of any prayers and practices other than those contained in the Directory, or in pious books approved by the Superior General or the Ordinary.

Article 14

Inasmuch as up to the present I have been unable to secure satisfactory replies to my requests for Masses for the deceased Fathers Fillion and Goudet, I ask all our Superiors to send to me personally an exact account of what they and their fellow-priests have done on this point, even if they have already sent a report to the Secretary General or the Father Sacristan. This should be done at the same time that this present Circular is acknowledged.

Article 15

Fearing that the decision taken by the General Chapter regarding my portrait may occasion abuses, and knowing also that many other religious have allowed their picture to be taken, I declare that such conduct is a violation of their vow of poverty and formal disobedience to my orders. In virtue of holy obedience, I order that immediate steps be taken to remove from our houses any photographs which have been put up without my written permission. I deplore the bad example I was unwittingly made to give in this matter, and it is my desire not to find my portrait anywhere.

Article 16

Conformably to Article 78 of our Constitutions, I hereby convoke the Provincial Chapter of France at the Mother House for August 8th next. It will be presided over by myself personally, as is my right according to article 59, or by one of my Assistants.

Article 17

I beg all the members of our religious family to be faithful to the Hour of Adoration before the Blessed Sacrament, and to make with greater exactness and fervor than ever before the three invocations prescribed by our Directory for the needs of the Congregation.

Article 18

In the interests of the entire Community, the heads of houses will make known to the General Steward before June 1st: 1) the number of books they

need for the next distribution of prizes, and how many of each kind; 2) what sum will be needed for the purchase of these books. Upon receipt of this information the General Steward will send to each house all useful instructions for placing the order at the bookstore.

Given at Rome, the day, month, and year as above, and communicated to the General Council, February the eleventh, to be afterwards sent to all the houses of the Congregation.

The Superior General
Moreau

By order:
The Secretary General
Séguin

J. M. J.

No. 175

Notre-Dame de Sainte-Croix
Le Mans
May 31, 1864

REVEREND FATHERS AND DEAR BROTHERS :

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

I am enclosing, along with the documents announced in my last Circular, which I ask you to study most carefully, certain others whose importance will not escape you. If you make them the rule of your conduct, you will measure up to the expectations of the Holy See, the most ardent desires of the General Council, and to my own hopes.

Financial difficulties Since my return from Rome, I have had to make a mortgage-loan for seventeen thousand francs to meet the debt with which you are all acquainted. Scarcely was I free of this anguish when I was threatened with a lawsuit if I did not repay by the first of April a loan of five thousand francs to the house at Flers, even though at the time I had no money left. Lastly, I was obliged to acquire a piece of property adjoining the garden of the Sisters. This purchase, and the interest I shall still have to pay for the same debt in 1865, oblige us to the strictest economy and to most conservative estimates of possible receipts in the budget which is soon to be voted for the next fiscal year. Hence, I call the attention of the councils and chapters to this important matter because, in consequence of our urgent needs, all the resources of the Congregation must be at my disposal.

Association of St. Joseph I am happy to assure you today that the new Association of St. Joseph, far from harming the old one, as the Vicarial Chapter of France feared it would, has on the contrary contributed to its development. At the time of its last report, on March 19th, it showed results far beyond our expecta-

tions. Yet I regret to say that I find less zeal for this good work among some of our own members than among those people of the world who have willingly become Promoters. Out of a hundred, there are scarcely thirty of our religious who are Promoters.

Nevertheless, Reverend Fathers and dear Brothers, how many there are who could establish the Association in their localities if they only had the courage to try! Why could not everyone imitate Fathers Hupier and Rogerie and Brothers Adolph, Adrian, Alfred, Aristus, Basil, Callistus, Cecilian, Celeste (who has enrolled ninety-five Associates), Celestine, Denis, Edward, Eliseus, Eugene, Francis Regis, Francis Xavier, Frederic, Gabriel, John of God, Leo, Leontien, Liguori, Lucian, Maurice, Michael, Phileas (who also has secured ninety-five Associates), Sixtus, Valery, Victorian, Vincent de Paul, Vincent Ferrer, and Zachary?

Devotion to St. Joseph I trust that the next report will enable me to mention a larger number of Promoters among our religious, not only in Europe, but also in America, and even in India. For you should be convinced that devotion to St. Joseph can become a source of great grace for souls, and at the same time of great financial aid for subjects who on entering our postulantes and novitiates have nothing to offer us but their good will. Those who are interested in aiding these houses may apply to our Secretary General for holy cards, leaflets, and medals. It is understood that after all expenses have been paid, the profit realized from the Association will remain in the Province in which it has been made.

This is the way, moreover, to encourage vocations to the Congregation, because the Promoters are thus afforded an occasion of making the Congregation of Holy Cross known to those who otherwise perhaps would never hear of it. It is of the utmost importance to leave nothing undone for this purpose, since vocations are becoming more rare in proportion as faith weakens and morals disintegrate. I shall add here that those Brothers who have been zealous in this regard, are entitled to greater consideration in the choice of their assistants than those who show no concern whatever for their obligations on this score. For this reason I request all those who have sent us postulants since the origin of the Congregation, to forward me the names of these subjects and, as far as possible, the dates on which they were sent.

Appeal for Bengal As the Concordat of the Holy See with Portugal will entail no immediate changes in our Vicariate Apostolic of Eastern Bengal, I hereby make an appeal for those who feel attracted to this important but difficult mission. There is need not only of Salvatorists but of Josephites as well, since, on the testimony of those best informed, one of the most urgent needs of this holy enterprise and one of the most efficacious means of assuring its success is to open schools where children can learn to practice religion at the same time that they learn reading, writing, and arithmetic. I beg of God, through the intercession of St. Joseph, to inspire two or three Brothers to devote themselves to this glorious apostolate, as the Marianite Sisters have already done for the little girls of Chittagong. There is only one religious left in this mission, since the others have yielded to the suggestions of the enemy of the Congregation or have died either in the frightful shipwreck about which you were informed some time ago, or as victims of the unhealthful climate. At present two more priests are needed there, and two Sisters. Let us ask them of the Master of the harvest, and if we ourselves have not the happiness to be among the number of those whom He destines for the work, let us at least cooperate with our prayers in the salvation of the countless souls who are being lost for want of missionaries.

Councils Having learned that there are still certain houses where financial questions are not settled in Council, although I have organized Councils everywhere, I hereby declare that no local administration is keeping the Rule unless it follows the prescriptions given. Contrary procedure is a sin against both obedience and poverty. The house Council should meet when necessary, but at least once a month, if not every week.

I tremble at learning of imprudence on the part of certain religious in their relations with the children. In the name of Jesus Christ, therefore, I order those who dare to receive students alone in their room behind closed doors, or who forget themselves by indulging in familiarities, which are always more or less culpable, to stop this practice under penalty of expulsion. Should these abuses continue, I order our religious to warn the offenders or to denounce them to me.

Those who have not yet reread the volume of my Circulars during spiritual reading shall do so without delay. Wherever this would be inconvenient because of boarders, it shall be done in Chapter, even if only a few pages are read at a time.

I ask all our priests to say from now until next January 1st, four Masses a month for the late Abbé Goudet and to give an account thereof in the quarterly report.

I forbid the subscription or renewal of subscription to any newspaper whatsoever, without my written permission.

The next annual retreat will be held at Maulévrier, St. Brieuc, Flers, and at the College of Ternes (Paris), for all our religious who are nearer to these localities than to the Mother House. The Superiors of the above-mentioned houses will determine the dates for these retreats.

General plan of studies Up to the present I have been unable to prepare our general plan of studies, because answers from all our houses have not been sent to Reverend Fathers Champagne, Charles, and de Marseul, whom I had commissioned to work out the details of this important matter. As I wish to complete this project without delay, I ask for the last time, and, if necessary, I order in virtue of holy obedience, all Superiors, Directors, and teachers of our Congregation, abroad as well as in France, to send to Reverend Father Charles, between now and August 1st, even if they have already done so, the answers demanded by my Circulars dated December 6th and 22nd, 1853 and June 15, 1854. These questions are found on pages 299, 303, and 318 of the printed volume.¹

I hear that in some of our schools, in spite of our Rules and the provisions of civil law, students are still being subjected to corporal punishment. As this practice could gravely compromise the Congregation, I forbid it in virtue of holy obedience. Those who forget themselves in this way should take the following incident to heart:

An Abbot who had a reputation for piety, complained one day to St. Anselm about the students educated in his monastery. He said: "We whip them continually and they only become worse."

"And when they grow up, how are they?" asked St. Anselm. "Stupid as beasts," the Abbot replied.

Whereupon St. Anselm remarked: "Behold, a fine education it is which changes men into beasts. But tell me, Lord Abbot, if after you planted a tree in your garden, you proceeded to close it up on all sides so that it could not spread its branches, would it ever be anything but a crooked, stunted, useless tree? In thus repressing these poor children, and depriving them of all freedom, you make them harbor crooked, twisted, puzzled thoughts which grow so strong that they revolt at all your corrections. Hence it is that they find in you neither charity nor mildness; they have no confidence in you and believe that you are acting out of envy and hatred. These sentiments increase with the years, and as their souls are bent and inclined to vice, and have not been brought up in charity, they regard everybody with suspicion.

¹ Pages 295, 298 and 313 of Volume I of the English translation.—Translator's note.

"Tell me, are they not human like yourself and would you wish to be treated thus if you were in their place? When he models a fine figure in gold or silver, is the artist satisfied with wielding only heavy blows with the hammer? Feed a nursing babe bread and you will choke it. A strong man is pleased with afflictions and humiliations, and prays for his enemies; a weak soul, however, needs to be led by mildness, gaily invited to virtue, and charitably borne with in his defects."

When the Abbot heard these words, he threw himself at the feet of St. Anselm, acknowledged his want of discretion, and promised to amend.

I do not wish to conclude this letter, dear Fathers and Brothers, without thanking those of you who acknowledged in such touching words the reception of my last Circular, and who hastened to assist me to the best of their power to pay the interest which fell due last April 1st on the debt which you all know. I am most grateful to them and when the occasion presents itself, I will show them that I appreciate their conduct. It has consoled me as much as that of certain others has saddened me. I refer particularly to those former Brothers, who, without stability or conscience, after squandering the financial resources entrusted to them and trampling under foot their sacred vows, abandoned their posts without even waiting for their successors. May God pardon them and have pity on their souls.... They were not worthy to serve Him in the Congregation of His Providence!

I was in the midst of this Circular when I learned of the edifying death of Brother Gilbert, a novice, who was teacher in the school of Arpajon where he died on March 24th last, at the age of twenty-one years and six months, after receiving the Last Sacraments. You will offer up a Communion and a Way of the Cross for him.

I wish to have receipt of this Circular acknowledged and to receive a report on the rising and retiring in each house.

This Circular Letter will be read at chapter and afterwards preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix, Le Mans, under our signature, the seal of our Congregation and the counter-signature of our Secretary General, the day, month, and year as above.

The Superior General
Moreau

By order:

The Secretary General
A. Séguin.

P.S. For France, all trips home during the next vacation are strictly forbidden, without formal permission from me. The Provincial Capitulants shall

bring to the Chapter all their accounts with detailed explanations, including receipts, bills, etc. dating from January 1, 1863.

DOCUMENTS

I

Decree of Praise The first document I have thought it well to append to this Circular is an extract from the Decree of Approbation, which was granted by the Holy See prior to the decree approving our Constitutions. This first decree referred only to the Congregation in general. It foresees an abuse which since that time has crept in among the Josephites, and in which I do not wish to appear to connive by further silence. The literal translation of this decree is as follows:

The Sacred Congregation of the Propaganda, in the decree of May 19, 1856, which was approved and confirmed on the twenty-fifth of the same month by His Holiness, Pius IX, declared "worthy of praise" the Institute composed of priests and of lay religious, who should, however, be so well united among themselves, that while each of the two societies preserves its nature, neither one dominates the other, but both concur in the best way possible to attain their respective end. . . . Let it not be easy for the Brothers of St. Joseph to advance to the priesthood.

II

Decision of Rome on mortgages There is question now of a rescript concerning the alienation of property on the occasion of the Marie-Julien debt. You will see by its tenor how important it is to observe Article 9² of our Constitutions, since this rescript supposes that I incurred ecclesiastical censures³ although I did everything possible to avoid them. This fact reduces the absolution to a mere formality, because these canonical penalties presuppose mortal sin, and there was none in my case. This explains why His Eminence Cardinal Barnabo said to Father Tréhu on April 30th: "Reassure Father Moreau; he incurred censures only materially, and for that God has already pardoned him." Let this fact, however, be a warning to those of our members who have sold or mortgaged Community property without giving a thought to obtaining permission or asking absolution afterwards.

² In the present edition of the Constitutions, as in the 1857 edition here cited, Article 9 of Constitution II treats of the permission of the Holy See necessary for disposing of property and contracting debts beyond determined limits.

³ The censures here referred to were those established by Canon Law against religious Superiors who knowingly and deliberately alienated religious property or contracted debts beyond a certain sum without authorization from the Holy See.—Translator's note.

To His Eminence, Cardinal Barnabo

St. Bridget's
January 3, 1864

Most Eminent Lord Cardinal:

The Superior General of the Congregation of Holy Cross has the honor of submitting to Your Eminence the following:

The Brother Steward of our College in Paris, unknown to his Superior, Father Champeau, contracted a debt of two hundred thousand francs, which sum was stolen by two confidence men who duped him into believing that it would be used to found a work of charity, which he had planned under the name of *Bank of the Good Samaritan*. In consequence, I was obliged to reimburse his creditors under penalty of seeing him and his Superior thrown into prison, the College seized in payment for the debt, and our Congregation expelled from the diocese of Paris.⁴

The deciding factor in making me assume this heavy responsibility was the Brother's statement that a sum of ten thousand francs, taken from the treasury of the College or borrowed from bankers, had been contributed to Peter's Pence. This made me fear that the lawyers would drag the name of the Sovereign Pontiff into the courts and make capital out of the name of Cardinal Antonelli,⁵ whom they would have been only too happy to involve in the case.

Having no funds at my disposal to meet the demands of the creditors, I wrote immediately to our Procurator General to the Holy See, to obtain permission to mortgage our property in view of the urgent loans I had to make. My only other alternative was to see everything seized and sold at a loss. Receiving no reply, I urged Monseigneur Nanquette,⁶ who had been appointed Apostolic Visitor for the occasion, to request the desired permission. Again silence was my only reply. Notwithstanding further requests on my part for the peace of my conscience, I do not know why I never received a reply to my urgent petition, unless it was that the Cardinal Prefect of Propaganda was not informed of my requests.

Accordingly, as our French courts do not understand the wisdom of the decree regulating the alienation of ecclesiastical goods by religious, and because one of the ministers of Louis-Philippe, even before our approbation, had already reproached me for having made the Congregation of Holy Cross dependent on the Holy See, according to one of our Rules on this matter, I felt justified in proceeding to mortgage our property in order to forestall a greater evil.

⁴ Cf. note 1, Letter No. 139, page 185.—Translator's note.

⁵ Cardinal Antonelli was Secretary of State to Pope Pius IX.—Translator's note.

⁶ Bishop of Le Mans.—Translator's note.

For the reasons alleged, I beseech Your Eminence and the Sacred Congregation to ratify the alienation of property which I made contrary to rule.

Accept, etc.

Moreau

Reply to the first petition

In the audience of April 10, 1864, after the report which I, the undersigned, Secretary General of the Sacred Congregation for the Propagation of the Faith, made thereon, His Holiness, Our Most Holy Lord Pius IX, by Divine Providence Sovereign Pontiff, acquainted himself with the content of this petition, and referred it back to the Most Reverend Bishop of Le Mans, Apostolic Visitor of the said Congregation of Holy Cross, with all necessary faculties to absolve the petitioner, by virtue of Apostolic Authority and at the proper time, from all censures, irregularities and other ecclesiastical penalties howsoever incurred on the occasion of the incidents mentioned above. The said bishop shall first impose what he in his judgment will consider a salutary penance, while reminding the petitioner of his obligation not to venture for the future to alienate in any way the property of his Congregation, except according to the import of the special Indult graciously granted this very day by His Holiness. The aforesaid Visitor should also threaten the petitioner, if he acts otherwise, with the censures and penalties inflicted by law on those who unlawfully alienate the goods of the Church.

Given at Rome, in the Palace of the Sacred Congregation, the day, month, and year as above.

Gratis, free of tax on every title whatsoever.

Signed: A. Capalti
Secretary General

III

Indult for mortgages To forestall similar scruples of conscience in the future, I decided during my stay in Rome to present a petition for authorization to make new mortgage-loans, and I hereby inform you of this document and of the rescript which I received in reply:

St. Bridget's
January 4, 1864

Most Eminent Lord Cardinal:

The Superior General of the Congregation of Holy Cross has the honor to submit to Your Eminence the following:

Having been able thus far to tide over the financial crisis of the Congregation occasioned by the debt of the former Brother Marie-Julien, of which I gave details in my former petition, I find myself obliged to ask His Holiness for permission to mortgage the property of the Congregation for the following reasons:

Several Congregations in France, particularly the Jesuits, with a view to protecting their temporal interests in the presence of impending danger, have believed it necessary to mortgage all their property, in order to put it into the hands of third parties.

Besides, to keep our debt from increasing, we must drop the ruinous system of drafts and loans from bankers; this can be avoided only by giving mortgages to private parties who may be willing to do us this service.

Finally, Most Eminent Lord Cardinal, this mortgage-loan is still necessary to maintain our college in Paris, because of its importance and the financial gain that it promises.

For all these reasons, I have the honor to beg Your Eminence to be so kind as to intercede with His Holiness for permission to mortgage the property of our Congregation, as far as may be necessary, not only to pay its present debts, but also to provide for the future and put an end to the annoyances which financial difficulties have caused within its ranks.

As the chief cause of the catastrophe at Paris was the Superior's habit of not countersigning all the financial dealings of the Steward, especially his drafts, I beg Your Eminence to add an article to our Rules which will impose on all Superiors and Directors the strict obligation of personally countersigning all these business transactions and of following the method of accounting adopted by the General Chapter.

And may God, etc.

Moreau

Reply to the second petition

In the audience of April 10, 1864, after the report presented by me, the undersigned, Secretary General of the Sacred Congregation of the Faith, His Holiness, Our Most Holy Lord, by divine Providence Sovereign Pontiff, Pius IX, having taken cognizance of the import of this petition, referred it back to the Most Reverend Charles Jean Fillion, Bishop of Le Mans, Apostolic Visitor of the Congregation of Holy Cross, with all necessary faculties for three years. The said Visitor may, when his prudence and conscience so permit, authorize the Superior General of the same Congregation, not in a general way but in accordance with the requirements of each individual case, to borrow at interest

and to give security for these loans that have been made or are to be made through mortgages on all the property belonging to the Congregation in France, in order to extricate it from the great damages which threaten it by reason of the enormous debt which it has contracted. It is a requisite condition, however, that necessity or evident advantage appear to urge this step, and that the request of the aforesaid Superior General have the consent of his Assistants or of the Fathers whom he, according to the Constitutions, must consult in difficult matters. All things to the contrary notwithstanding.

Given at Rome in the Palace of the Sacred Congregation of Propaganda, the day, month, and year as above.

Gratis, without any tax under any title whatsoever.

Signed:

A. Capalti, Secretary

The only observation which I wish to make here, dear Fathers and Brothers, is that in the style of the Roman Curia, the word "Rules" means "Constitutions" and not regulations, which are added ordinarily for the details. It is important to bear this distinction in mind when corresponding with the Propaganda.

IV

Most Holy Father:

Plenary Indulgence for renewal of vows.—

Basil Anthony Mary Moreau, Superior General of the Congregation of Holy Cross, humbly prostrate at the feet of Your Holiness, begs You to grant to all the members of the Congregation a plenary indulgence *in perpetuum* on the day of the annual renewal of their vows.

And may God, etc.

Moreau

This favor was granted on May 8, 1864.

V

Privileged altar The Superior General of the Congregation of Holy Cross humbly prostrate at the feet of Your Holiness, begs You to deign to confirm the personal privileged altar granted four times a week in *perpetuum* to all the priests who were associated with him by the rescript of May 11, 1851, while extending it to all the priests, present and future, of the Congregation.

And may God, etc.

Moreau

This favor was granted on May 6, 1864.

J. M. J.

No. 176

Notre-Dame de Sainte-Croix
Le Mans
June 27, 1864

REVEREND FATHERS AND DEAR BROTHERS :

New edition of Rules At last I have been able to finish the new edition of our Rules, conformably to the Decrees of the General Chapter in its session of 1863, and at the next retreat it will be possible to satisfy your holy impatience by providing each of you with a copy of them. Obligated as I was to do this work myself, because none of my Assistants would consent to undertake it, although they agreed to examine it, I have kept in mind as far as possible all the observations submitted in writing or verbally in our Chapters and in my Council.

Notwithstanding all the attention I have given to this new collection of prescriptions on regular discipline, I am far from presenting it to you as perfect. By its very nature such a work remains subject to whatever revisions experience or the expansion of the Congregation may render necessary. Hence I decided to submit these Rules to the sanction of the General Chapter, and to have each meeting of the Chapter appoint a committee to receive all just and reasonable objections, consider the need or futility of certain changes, solve doubts, throw light on the meaning of any articles which might seem ambiguous or obscure, and suggest those decrees which the Chapter would have to make in consequence. All this, however, was to be done without introducing any changes into the text of the present edition.

Fruits of fidelity to Rule Such as these Rules are, Reverend Fathers and dear Brothers, I send them to you with the confidence that whoever practices them faithfully and with the sole desire of pleasing God, will strengthen his vocation, satisfy eternal justice for his sins, edify all who will be witnesses of his conduct, and contribute to the salvation of countless souls. Besides, on fidelity to them depends the whole future of our Congregation, its honor and its glory, as also peace and union among its members.

I address the Rules to you, then, with an ardent desire to see you accept them with the same sentiments which dictated them. I beg God to accept and bless them, to consecrate them with His authority, and to soften with the unction of His grace whatever may appear hard to nature. I beseech you all to embrace them according to each one's particular letter and spirit, with the alacrity of lively faith, the ardor of dauntless zeal, and the generosity of a truly religious heart. If these are your dispositions, you will receive these Rules with gratitude and submission; you will respect them as the sole guide of your conduct; you will speak of them only with respect; you will read and reread them time and time again, and love them as a rampart which protects your virtue, a staff which guides your steps, and a torch which lights your path. They will act as a bond mutually uniting us as children of the same family, and setting us apart as members of the same body, marking each of us with the characteristic lines and features proper to the Salvatorists and Josephites of Notre-Dame de Sainte-Croix.

With the conviction that such will be your sentiments, particularly when you receive this volume at the close of the next retreat, I hereby lift all prohibitions previously issued in virtue of holy obedience. I beg you to see in even what are apparently the least important details of these Rules an expression of the divine will, and to animate your observance of the Rule with that spirit of love which elevates and ennobles our least sacrifice and with that purity of intention which merits for the least of our actions, as for the greatest, an everlasting reward.

The General Steward is still waiting for the semi-annual accounts of St. Laurent (Canada), Notre-Dame-du-Lac, and New Orleans.

Until further orders, Reverend Father Lefèbvre will send his quarterly accounts to Reverend Father Rézé.

The general retreat at the Mother House this year will begin on August 8th; at St.-Paul de Maulévrier, on the nineteenth; at the College of Ternes, St-Brieuc, and at La Souterraine on dates to be chosen by the respective Superiors; and at Flers on the seventh.

Given at Notre-Dame de Sainte-Croix, Le Mans, the day, month, and year as above.

Moreau

Superior General

J. M. J.

No. 177

Notre-Dame de Sainte-Croix

November 22, 1864

REVEREND FATHERS AND DEAR BROTHERS :

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

Prescriptions of the Holy See It has been nine months since, in my Circular of last January 30th, which I urge you to reread,

I held out hope for the solution of the difficulties which occasioned such deep anxiety to our General Chapter and have so scandalously troubled our poor Congregation. I was no less anxious than yourselves to receive definite information, and, notwithstanding certain disappointments for self-love, I am happy to make known to you at last this supreme decision. Happier still shall I be to learn that you have received this reply with that reverential docility which you owe to the eminent Cardinals who have prepared it, and to the worthy Vicar of Jesus Christ who has vested it with his supreme sanction. That is what I expect from your spirit of faith, Reverend Fathers and dear Brothers, and I would be misjudging you were I to entertain any serious doubts as to your dispositions. You will, then, hasten to comply with the decisions taken by the Holy See, and thus there will reappear among us that peace and union which formerly made our relations so pleasant.

Motives for obedience Moreover, we owe this to the beloved Head of Mother Church, whose fatherly heart we have so unfortunately saddened. We owe it likewise to the Most Eminent Cardinal who still honors us with his continued good will, and it is likewise our duty to the Congregation of Holy Cross whose future we have so seriously compromised. Lastly, this is a duty to ourselves, since we could not act otherwise without trampling under foot our vow of obedience, jeopardizing our eternity, and giving scandal to the Church of God.

With gratitude, then, let us take hold of this plank of salvation which is thrown out to us, and if the decrees you are about to read demand certain sacrifices of our pride, let us hasten to accept them, bearing in mind that the grain of wheat can take root and bring forth fruit only if it has been buried in the ground. In this way, may divided minds be reconciled, and embittered hearts be sweetened at the voice of our Holy Father. Henceforth, let us all have the same thoughts, the same affections, one mind and one heart. Let us tighten our ranks against the common enemy, and take our revenge on him for his efforts to destroy us, by making of this sad event an occasion for a complete renewal in the spirit of our vocation. To this end let us be more than ever faithful in observing our Rules and in fulfilling to the letter the following decisions which were drawn up by the Sacred Congregation of the Propaganda in its plenary session of last August 22nd and approved by His Holiness, Pius IX, on the twenty-eighth of the same month.

Since hardly any of you would understand the original document, which is in Italian, I offer you the following faithful translation:

I. The Most Eminent Fathers have approved, first of all, the erection of the Province of France and the residence of the Provincial in Paris.

At the time of the last Provincial Chapter of France, not knowing as yet the mind of the Sacred Congregation, I had, with the consent of my Council, transferred the Provincial House to Notre-Dame de Sainte-Croix, Le Mans. My reasons for so doing were the added expense occasioned by maintaining the house at Paris, the imminent expiration of the lease on our College at Ternes, and the difficulty of concerted action at the outset of the administration of this Vicariate. But His Eminence has declared that, notwithstanding these motives, we should, for the time being, continue as before.

II. They have also sanctioned the union of the three Vicariates of America into one Province and have decided that, in view of the actual circumstances of America and the Congregation in general, the seat of the Province will temporarily be at Notre-Dame-du-Lac, until such time as the Sacred Congregation shall have decided otherwise.

III. On this occasion, in order that the powers of the Provincials may be the more clearly defined, and also in view of the observations of Your Paternity on this subject, the Most Eminent Fathers hereby order the Chapters in France and America to draft a document determining the powers and functions of the Provincials, conformably to

the spirit of Constitution XV. This draft will then be submitted to the judgment of the Sacred Congregation of Propaganda, which in its deliberations will not fail to take cognizance of the mind of the General Council. Their Eminences have likewise, with regard to Provincial Chapters, deemed it fitting to declare that the Superior General shall, for the time being, preside over them himself or delegate for this purpose one of the principal members of the Institute. The election of the Provincials, however, shall remain free and be carried out by the President and the local Superiors by an absolute majority, as the Constitutions prescribe for the election of the Superior General.¹

IV. They have approved the decisions of the Chapter relative to the civil corporations to be formed in the respective houses, in order to prevent the goods of the Congregation from being held in the name of individuals.

V. They have also approved the continuation of the retreat-house which has been undertaken by Father Sorin.²

VI. They have declared, moreover, that, for the above-mentioned retreat-house, a corporation shall be formed which will function according to the agreements reached in the seventh session of the Chapter. The corporation is to have sole charge of this work, and the Congregation is to remain free of all responsibility. Their Eminences also prescribed that the Provincial Chapter of America should draw up a detailed plan on this project, and submit it to the Sacred Congregation of the Propaganda.

The assembly of the Cardinals then proceeded to examine the articles concerning novitiates and foundations, and the administrative functions and relations of the Superior General with the other officials of the Congregation.

I. With regard to the novitiates, the Cardinals have agreed that everything possible should be done for their improvement; first, by separating the novices from the scholastics and the postulants; secondly, by securing secret information on applicants for admission to the Institute, in addition to the official documents; thirdly, by subjecting to the exclusive direction of the Master of Novices all those who have received the habit, and by forbidding their employment in any kind of work incompatible with the manner of life proper to novices.

II. With regard to foundations, the Propaganda has approved the decision that none be accepted except under the regular conditions, and provided there be suitable personnel, and that care be taken to restrict the number of houses, so as to have sufficient subjects on hand for possible emergencies.

¹ Not by a two-thirds majority, as is required by art. 385 of the Rules.—Note in the original.

² Father Sorin had inaugurated a plan for establishing at Notre Dame a residence for priests who were retired from the active ministry.—Translator's note.

III. As to those who hold office in the Congregation, the Propaganda has recognized in principle that the Superior General cannot deprive any officer of his functions except in agreement with the majority of his Council³; that, should occasion arise, the subject thus removed will not lose his office but only the exercise of the rights of his office, for which his substitute shall assume responsibility, according to the Constitutions; and that, moreover, all officers will have full liberty of action within the limits of the powers accorded them by the Constitutions. The Sacred Congregation has added that a majority vote of the Council is just as necessary to determine the rights of a substitute as it is to depose an administrative officer.

IV. On the question of the relations of the Superior General with the other officials, the Propaganda has decided that, since the administration finds itself on more solid footing because of the erection of Provinces, the Superior General should leave administrative details to subordinates, and limit himself to general supervision and the approbation of whatever measures may be submitted to him by these same officers. He should never interfere with their jurisdiction, except in cases of grave negligence or real urgency. In such instances the General will keep the other officers informed of any measures he may have deemed conducive to the general welfare of the Congregation.⁴

V. Finally the S. Congregation, in view of the importance of well-organized studies for the religious, has prescribed that Your Paternity, in agreement with your Assistants and other competent individuals, should draw up a plan of studies suitable to the Institute, to be submitted to the judgment of the S. Congregation itself. The S. Congregation adds that it is not opposed to the Provincial Chapters taking measures for the improvement of studies.

After providing for these matters, the meeting of the Cardinals took up the examination of the various requests which had been formulated by Your Paternity and which the S. Congregation had been unable to discuss in the preceding resolutions.

I. With reference to your petition relative to the location of the novitiate for America, the S. Congregation has judged it proper to designate Notre-Dame-du-Lac.

II. As to the status of the houses of Vigna Pia, Rome, Zara, and Cracow the Sacred Congregation has decreed that at least these houses shall remain subject to the Procurator General. It has, however, rejected the plan to found a novitiate for these establishments at Zara.

III. The Sacred Congregation has decided not to accede to your

³ This has been our practice for quite some time.—Note in the original.

⁴ This procedure has always been followed in dealing with our houses abroad, and has been adopted in France since the last Provincial Chapter.—Note in the original.

request that the Superior General be allowed to dispense the members of the Congregation from the interstices between ordinations.⁵

IV. On the question of the authorization sought by Your Paternity to grant, with the consent of your Councillors, dispensation from the temporary vows of Obedience and Poverty, for other reasons than the dismissal of a subject, the Sacred Congregation replies that it is not expedient, except in accordance with the terms of the Constitutions.

V. For the reception of postulants who have no testimonial letters from their Ordinaries, when it becomes impossible to procure these letters,⁶ the Sacred Congregation has expressed the desire and prescribed that the Superior General do all he can to observe the provisions of Constitution III for the admission of subjects, and also whatever decisions have been issued in this matter.

VI. The S. Congregation has confirmed by its authority that all administrative books and acts shall, in accordance with your desires, be approved and signed by each local Superior.⁷

Finally, His Eminence, the Cardinal Prefect of Propaganda, has thought it necessary to take an extraordinary but temporary measure in order to put a stop to the disagreements and end the factions which have arisen between the Sisters and the priests and Brothers in America. He has, in consequence, placed the Sisters under the jurisdiction of the Bishop of Fort Wayne until the Sacred Congregation shall have made known its definitive judgment with regard to them, and has put the Fathers and Brothers under the immediate supervision of the same Bishop for the formation of this Province.

Perhaps this decision will surprise the houses in Canada, New Orleans, and New York, which have remained aloof from the troubles in Indiana, as also those among you, my dear Brothers, who, for fear of breaking with the Mother House, have preferred to obey me rather than to abandon the places which certain parties wanted to make you leave without my consent. But now that the Cardinal Prefect has made known his decision, you will, I trust, be the first to give an example of obedience and to provide me with further proofs of your loyalty. You will not forget, moreover, that the Apostolic Delegate⁸ represents the Most Eminent Cardinal, to whom we owe our escape from the frightening tempest which the demon had stirred up against the Congregation of Holy Cross, by ruining its finances, sowing discord among

⁵ Consequently, Rome must be asked in each individual case.—Note in the original.

⁶ This case has arisen in America.—Note in the original.

⁷ Quite some time ago I provided the General Steward with model accounting forms for all our houses.—Note in the original.

⁸ The "Apostolic Delegate" here referred to was the Bishop of Le Mans, on whom the Holy See had conferred special powers over the Congregation.—Translator's note.

its principal members, and inducing them to discredit the Mother House. You will henceforth give His Eminence the consolation of knowing that everything in our Congregation is being done conformably to his prescriptions and the decrees of the Holy See.

Mutual union For this reason, let us disregard the suggestions of self-love and forget ourselves, to see only God and the Congregation. For the future, let us heed nothing but the spirit of obedience, without ever giving scandal by prearranged appeals against the authority of a General Chapter presided over by an Apostolic Delegate. Nor should we tire Their Eminences by discussions which would lead to the dissolution of the Congregation, to which we have vowed our existence. On this score, it is my duty to acquaint you with the following reflections which conclude the letter of His Eminence, the Cardinal Prefect of Propaganda:

The Sacred Congregation manifested a readiness to adopt measures of extreme rigor which would be most painful for Your Paternity, unless it receives evidence that the abovementioned prescriptions are being carried out promptly, loyally, and in their entirety, and unless the Institute takes steps toward successfully attaining its goal by the observance of its Constitutions and by a government functioning according to Rule.

Fidelity to Rule Consequently, our lot is in our own hands, and for this reason, Reverend Fathers and dear Brothers, I beg of you to meditate on the foregoing decrees, and in particular on the last words you have just read. Let us study our Rules and follow them to the letter. Thus we will conquer the invisible enemy of whom our Lord said to his Apostles: "Satan has striven to sift you as wheat, like the wheat which is winnowed."

In consequence of these decrees, and with the agreement of my Council, I hereby issue the following prescriptions:

Article I

The Provincial Chapters will meet as soon as possible, after making arrangements with me for the Chapter in France, and with the Bishop of Fort Wayne for the Chapter in America.

Article 2

I will take up the matter of the Chapter at once with the capitulants in the Province of France, and, where necessary, with the University authorities.⁹

⁹ The agreement of the University authorities was necessary before the religious in the schools in France could leave their posts for the convocation of the Chapter.—Translator's note.

Article 3

The first meeting will begin with the reading of the present Circular Letter, and once the Chapter is organized conformably to the Rules, it shall take up immediately the execution of the decrees of the Sacred Congregation.

Article 4

All the Capitulants must come to the Chapter. No one may content himself simply with sending his sealed vote, because, besides the elections, there are important questions to settle.

Article 5

While awaiting the opening of the Chapter, each capitulant will pray and reflect before God on the matters to be discussed.

Article 6

Since there has been no response to my suggestion in the last meeting of the General Chapter, that our principal houses should make in their own name partial loans ranging from one thousand to fifteen hundred francs—the total not to exceed twenty thousand francs—to help me pay the debt of the former Brother Marie-Julien, and since the debt at Flers has obliged me to borrow once more in the name of the Mother House, the Provincial Chapters will take measures to divide among themselves the responsibility for this financial transaction. This is necessary in order that next May I may pay seventeen thousand francs in interest to the creditors of the Marie-Julien debt, and reimburse three thousand francs borrowed for the house at Flers.

Article 7

Until the next meeting of the General Chapter each religious will recite daily after the elevation of the Host at Mass: "Lamb of God who takest away the sins, of the world, have mercy on us."

I append to this Circular the list of candidates eligible for office in the two Provinces, in order that the capitulants may know whom to consider as possible selections and that corrections may be made in case any names have been omitted.

Candidates eligible for the office of Provincial in France:

N.B. All the religious in the following list have been professed at least four years and reside in France or Algeria. However, the electors are free to choose candidates from other countries provided they have been professed four years.

Salvatorists

Reverend Father Baron
Champeau
Chauvel
Chochon
Daurelle

Reverend Father Hupier
Lebreton
Lecointe
Lemarchand
Lemarié

Davy	Lepage
Desprez	de Marseul
Drouelle	Richard
Dubourg	Rogerie
Galiçon	V. Rondet
Galmard	Sauvayre
Gillespie	

Josephites ¹⁰

Brother Adolphus	Brother Anatole	Brother Bernard
Adrian	Antoninus	Camillus
Alexander	Arsenius	Celestine
Alexis	Athanasius	Cesarius
Amedeus	Augustus	Charles
(Cousin-Lalande)	Basil	Chrysostom
Anastasius	Francis Xavier	Michael
Clement	Gabriel	Norbert
Constantius	William	Onesimus
Constantine	Heliodorus	Paul
Damasus	Hilary	Paulinus
Damian	John Baptist	Phileas
Desiderius	John of the Cross	Philemon
Dieudonné	Jerome	Peter
Edward	Julian (Corbin)	Remigius
Eliseus	Julian (Lepage)	Sebastian
Emilian	Louis-Marie	Simon
Stephen	Lucian	Symphorian
Eugene	Macarius	Theodulus
Faustinus	Mark	Urban
Felician	Marcellus	Victor
Flavian	Martin	Victorian
Florentius	Matthew	Vincent de Paul
Francis de Sales	Maurice	Vincent Ferrer
Francis Regis		Zachary

List of religious in America eligible for the office of Provincial:

Salvatorists

Rev. Father Bazoge (New Brunswick)	Rev. Father Lefèbvre (N. Brunswick)
*Cooney (Ind.)	Letourneau (Ind.)
*Corby (Ind.)	Rézé (Canada)

¹⁰ At this time article 36 of Constitution VI provided that all Superiors except the Superior General, could be chosen from among the members of either Society.—Translator's note.

* The names marked by an asterisk do not appear on the lists of obediences for this year, but there is no indication that they have left the Congregation.—Note in the original.

J. Dillon (Ind.)
 P. Dillon (Ind.)
 Dousset (Can.)
 Gastineau (Ind.)
 *Gillen (Ind.)
 Granger (Ind.)

Robert (New Brunswick)
 Sheil (New Orleans)
 Shortis (Ind.)
 Sorin (Ind.)
 Veniard (Can.)

Josephites

Brother Adolphus	Brother Charles Borromeo	Brother Joseph
Adrian	David	Justin
Alexis	Denis	Lawrence
Alphonsus	*Dieudonné	Leander
Amedeus	Edward	Aloysius Gonzaga
Anastasius	Stephen	Marie-Joseph
Anthony	Felix	Matthew
Augustine	Francis Xavier	Michael
Bartholomew	Gabriel	Moses
Basil	Ignatius	Patrick
Benjamin	Isidore	Peter
Benedict	James	Stanislaus
Bernard	Jerome	Timothy
Boniface	John Baptist	Vincent
Bruno	John Evangelist	
Casimir		

I regret that, as I conclude this Circular, I must recommend to your prayers the souls of Brother Fabian (Jean Dierkens), professed, who died at Vigna Pia, and Brother Leopold (Pierre Putiot), professed, General Treasurer, who died at the Mother House last November 13th. Both died fortified by the holy sacraments.

This present Circular Letter shall be read in chapter or at the spiritual reading immediately following its reception, and shall then be preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix, Le Mans, the day, month, and year as above, under our signature, our seal, and the counter-signature of our Secretary General.

The Superior General,
 Moreau

By order:
 The Secretary General,
 A. Séguin.

P.S. I had just finished this Circular when a new letter from the Orleans Railroad company made it necessary for me to add this postscript:

A complaint has been made that some of our members have used Letters of Obedience to obtain half-fare, without these letters having been made out by the proper authority, with the date of departure, statement of destination, and even the signature. As such omissions expose us to losing the privilege so kindly granted by the company, I ask Superiors to take special care to see that all the required formalities are observed. I also order Brother Gregory, who keeps these Letters of Obedience on hand, not to give out any in advance, but only when journeys are authorized by me or, in my default, by the Father Provincial.

I avail myself of this postscript to recommend fidelity to two points of our Rules which, if we except humility and charity, form the greatest battlefield of the enemy of our Congregation, and on which St. Vincent de Paul insisted so strongly in his conferences. I refer to the rule on rising and to worldliness in personal appearance.

"I have remarked," says St. Vincent de Paul, "in most of those who lose their vocation, a laxity in two things. The first is carelessness on the scale of rising and meditation, and the second is vanity in exterior deportment, excessive care of the hair, and gradual yielding to other similar vanities.

"To remedy this disorder," the Saint adds in writing to the Superiors of his Congregation, "let us urge first of all promptness in rising, until little by little each house is renewed in fervor and becomes more devoted to the Rule, and each individual religious shows greater concern for his own spiritual welfare."

Having learned that some of his religious desired to abandon their vocation, St. Vincent wrote on July 18, 1659, as follows: "May God grant them the grace to open their eyes to the danger they are incurring by leaving the path where God has placed them. Oh, how difficult it is, Holy Scripture tells us, for those who have fallen after having once been enlightened, to rise again."

Let us then be on our guard, Reverend Fathers and dear Brothers; let us be faithful to the rules on rising, meditation, and modesty; and let us not be like the young man in the Gospel and refuse to follow our Lord after we have begun to love Him.

Moreau

J. M. J.

No. 178

Notre-Dame de Sainte-Croix
Le Mans

December 8, 1864

REVEREND FATHERS AND DEAR BROTHERS :

In the special sheet attached to my last Circular Letter I called your attention to fidelity to the rule on rising. When writing these observations I felt impelled to insist more in detail on this point of our Rule, but I was afraid to delay any longer the publication of the decrees, which you had so long expected. I had been unable to inform you of them as soon as they were received because I had to seek counsel on two passages of the Italian text which appeared obscure.

Fidelity to Constitutions Since that time, as I reread the letter of His Eminence, Cardinal Barnabo, I was more than ever struck by the insistence with which we are urged "to attain the end of our Congregation by the exact observance of our Constitutions". Now this end is, above all, as Article 3 puts it, "the perfection of the individual members by the practice of the evangelical counsels", that is to say, of poverty, chastity, and obedience. If to this we add the means indicated in Constitution IV, we shall assuredly attain the end of our Institute. For this reason I beg all Superiors and Directors to be faithful to these points and to see particularly to the regularity of their subjects in this regard.

Rule on rising Unfortunately there is one point on which there is a general need of reform. I refer once more, Reverend Fathers and dear Brothers, to the rule on rising. On this point listen to St. Vincent, the apostle of charity, who rose so promptly that the second stroke of the bell for rising never found him in the same position as the first.

You know, he wrote on January 15, 1650, that everything in this world is subject to change, that not even man remains always in the same state, and that God sometimes permits defections even in the holiest societies. This has been the case in some of our houses, as we

noticed in our Visits, without at first being able to determine the cause. To discover the root of this evil there was need of some patience and attention on our part. At last God showed us that the cause was to be found in the liberty some took of remaining in bed longer than the Rule allows. This was true because those who did not rise promptly were not at meditation with the others. They were thus deprived of the advantages of making this exercise in common, and oftentimes made none at all, or only a short one in private. Hence, such men were more careless about themselves and listless in their actions, and, on the other hand, the community was not united in its practices of piety.

To remedy this disorder, its cause must be removed. Hence we must recommend promptness in rising and insist on it, so that each house may gradually change its spirit and become more devoted to the Rule, and each individual member more seriously concerned with his soul's salvation. These considerations have induced me to devote my initial conference of the new year to this first action of the day in order to strengthen us more and more in the resolution or rising promptly at four o'clock without fail. As the happy outcome of such fidelity, and the drawbacks which arise from neglecting it, furnished me with the theme of my talk, I have thought it well to pass these observations on to you.

The first advantage of arising at the sound of the bell is that you obey the Rule and, consequently, the will of God. Second, obedience practiced at this time is all the more pleasing to God, in that it is prompt, and thus draws down His blessings on the entire day, as appears in the promptness of Samuel, who because he rose thrice in one night in answer to the divine call, was praised by God. Third, the first good deeds of the day are most worthy of honor and, because all honor is due to God, it is but reasonable to offer Him this act. If we refuse Him this, we give our first act in the morning to the devil, and thereby prefer him to God. Whence it is that this lion prowls around one's bed in the morning to seize upon this first action, so that even if he cannot obtain anything else from us during the day, he can still boast of having had the first action. Fourth, the habit of prompt rising is formed by accustoming ourselves to the hour. It makes us prompt in awakening, and serves even as a clock where there is none at hand. Through this habit there is no difficulty in getting out of bed promptly. On the other hand nature takes advantage of whatever concessions we make. If we sleep over one day, nature will demand the same satisfaction again the next day, and will continue to demand it just as long as we do not frustrate all its hopes.

Fifth, if our Lord left heaven and became so poor on earth that he had not whereon to lay His head, with how much greater reason should we be willing to leave our beds to go to Him. Sixth, moderate sleep benefits both the body and the mind, while excessive sleep makes for softness. Thus temptations easily come at such a time. Seventh,

if man's life is all too brief to serve God worthily and atone for the bad use of the night, it is deplorable to think of shortening still further the time we have for good works. Businessmen get up early in the morning to amass wealth; every moment is worth money. Thieves do the same and wait throughout the night to surprise passers-by. Are we to be less diligent in well-doing than they are in evil? Eighth, when we assist at meditation we share in the blessings of our Lord, who gives Himself generously because, as He says, He is there in the midst of those who are gathered together in His name. The morning is the best and most quiet time of the day for meditation. Consequently, the hermits of old, and the saints, after the example of David, made use of it for prayer and meditation. The Israelites had to rise early in the morning to gather up the manna; and we, bereft as we are of graces and virtues, why should we not do the same? God does not dispense His favors equally at all times. Certainly, since He gave us the grace of being prompt in rising, we see evidences of greater regularity, recollection, and modesty, and this affords us grounds for hope that as long as this splendid spirit of order lasts, virtue will go on increasing, and each one will be strengthened in his vocation. Carelessness has caused the defection of many who, because they were unable to coddle themselves as much as they wanted, soon tired of their vocation. How can anyone go gladly to meditation, if he rises only half-heartedly? On the other hand, those who rise promptly ordinarily persevere, hardly ever grow lax, and make happy progress. The grace of vocation depends on meditation, and the grace of meditation depends on prompt rising.

You see, then Reverend Fathers and dear Brothers, how important it is to rise promptly at the appointed hour in each of our houses. The following are some of St. Vincent's answers to those who are negligent in this matter. First, to those who allege as an excuse that the Rule ought not bind indiscriminately both the weak and the robust, since all do not have the same constitution, the saint replies: "I can produce the testimony of physicians, all of whom maintain that seven hours of sleep are sufficient. Besides, there is the example of all the Orders in the Church who have their rest restricted in this way. No Order takes any more sleep than ourselves, and there are some who have even less; the great majority of them have only a broken night's sleep, for they rise once or twice to go to choir. To put our cowardice to shame, I cite the case of the Daughters of Mary, who, though they are mere women delicately reared, enjoy no more sleep than we.

Another will object: "Should you get up when you are ill? I had a severe headache, a pain, or a fever which kept me awake almost all night." Yes, my dear friend, you must rise, unless you are in the in-

firmary or have orders to stay in bed. For if seven hours have not given you enough rest, one or two hours more taken of your own accord will not cure you. Even if it would help you, it is better for you to give glory to God like the other religious, and then to make your needs known to your Superiors. Otherwise we shall have no end of this, because several would feel some sickness or other, and others would feign illness in order to pamper themselves, and this would be a continual source of disorder. If you have lain awake for one night, nature will make up for it some other night.

Another asks: "Would you insist on the same rule for those who have just arrived from a journey?" Yes, in the morning. If the Superior judges them to be worn out and in need of more than seven hours of sleep, he will send them to bed before the others in the evening.

If, finally, it is objected that some business prevents a religious from retiring at nine or even ten o'clock, and that it is reasonable to take in the morning the rest that has been lost at night, I reply that we must avoid as far as possible such affairs as would keep us up later than the hour appointed for retiring. If we cannot, the case is so rare that the privation of one or two hours of rest is not comparable to the scandal we give by remaining in bed when the others are at morning prayer.

After these reflections, Reverend Fathers and dear Brothers, in order to discharge my duty faithfully, I hereby withdraw any and all dispensations which I have hitherto granted in the matter of rising. I leave it to the conscience of each Superior or Director to grant permissions of this kind. Such permissions should be all the more rare inasmuch as we have seven and a half hours of sleep instead of seven, and those who take more would not be able to justify themselves in the eyes of St. Vincent, much less before the judgment seat of God.

Hence, at the beginning of the new year, I cannot extend you any better wish than that of perfect conformity to the rule on rising. I humbly beg God, then, to hear my prayer, and to give all of us the grace of fidelity to the practices of our Directory on this point. To that end let us ask for the grace of conquering ourselves without delay. Let us invoke Our Lady when we retire, by reciting an *Ave* on our knees, and let us entrust our resolution to our Guardian Angel as well as to St. Joseph.

In conclusion, again I recommend to you the adoration of the Blessed Sacrament at the appointed time, the Association of St. Joseph, frequent Communion, and, unless you have an extra class of adults or an examination to prepare, the recitation of the Little Office of Our Lady. Many will owe their perseverance to these pious practices, while negligence on this score has caused the loss of several religious, who have basely abandoned Jesus Christ for the world.

Religious spirit Let us not forget that it is not money or talents which do great things for God, but faith, prayer, and fidelity to Rule. This is also the only way to obtain vocations, the need of which we feel more acutely now than ever before, since you do not seem to find them in your schools any more. Thanks to the zeal of its Director, however, this last remark does not apply to the school at Grand Oisseau (Mayenne).

This present Circular Letter shall be read in its entirety at the chapter or spiritual reading following its reception, and shall afterward be preserved in the archives of each house.

Given at Notre-Dame de Sainte-Croix under our signature, our seal, and the counter-signature of our Secretary General, the day, month, and year as above.

The Superior General
Moreau

By order :
The Secretary General
A. Séguin

J. M. J.

No. 179

Notre-Dame de Sainte-Croix

Le Mans

January 10, 1865

REVEREND FATHERS AND DEAR BROTHERS:

Confidence for the future I am availing myself of my very first spare moments since the close of the Provincial Chapter of France, to thank you for your New Year's greetings and to revive your confidence for the future of the work entrusted to us, notwithstanding its manifold trials during the year 1864. I know full well that these troubles have caused you no little worry. Besides, it is my bounden duty to encourage you to remain firm in fidelity to your vocation, in order that by withstanding the illusions of the devil and the allurements of the world or the flesh, you may obtain the reward which has been promised to virtue.

Be not surprised, then, at the violent storm which has been stirred up against the Congregation of Holy Cross by the enemy of all good. Neither should you be frightened over our financial crisis, which is lessening steadily; nor over the scandal given by some of our members, and the defection of certain subjects who, like cowards, have abandoned the Master after having been showered with His blessings. You should not be disheartened by the incredible facility with which several religious have blackened and calumniated in the eyes of Rome the very Congregation which received them into her bosom, instead of upholding her honor and her reputation by word and deed. These are ungrateful children who have torn the heart of their own mother and have deserved to have applied to them the words of Isaias: "I have brought up children and have exalted them, but they have despised me."

For my own part, Reverend Fathers and dear Brothers, I am not the least surprised by all these trials. Thanks be to God, they have only increased my confidence in Him who alone has founded and maintained this Congregation. He it is who will expand it more and more, provided we do not lend a helping hand to the devil who would destroy it because he sees us snatching souls from him. How, in fact, could he remain indifferent when he beholds the ten thousand students con-

fided to our care and the many others who are saved from hell by our apostolic ministry? Hence, I am not surprised at the snares he lays for your faith. But Jesus Christ is faithful, and He will not permit you to be tempted beyond your strength. If we but know how to awaken Him from His seeming sleep by our prayers, He will command the winds and the storm and we shall have once more the calm of by-gone days. This peace of mind and heart has already made itself felt in the Chapter over which I have just presided, and the members of the Chapter found therein new light and encouragement.

Necessity of crosses Bear in mind and do not forget, Reverend Fathers and well-beloved Brothers, that just as Divine Providence has willed its greatest works to begin in humility and abjection, it has also decreed that they should expand only at the price of difficulties and contradictions, trials, crosses, contempt, calumny, and detraction. Its purpose in so decreeing is that the first materials of these spiritual edifices may be tried as gold in the fire. Is not this the eloquent lesson of the touching mystery of Bethlehem, which we are now celebrating? What is the message of this stable, this crib, these swaddling clothes, and these poor shepherds? Did not persecution greet this Infant God when He came into the world which He was to save by dying on the Cross covered with opprobrium? Did not His Apostles, too, drink of the bitter chalice of His passion? And was not the fruit of all this suffering, the founding of the Church and the conversion of the Gentiles?

Consequently, although the trials undergone by the Congregation of Holy Cross have been numerous and cruel, yet, far from breaking or uprooting this growing plant, they should, on the contrary, strengthen and fortify it, make it fruitful, and at the same time purify the virtue of those who do not allow themselves to lose heart, and increase their knowledge of God. Hence we must have the hope that we shall happily complete our course under the auspices of the Church which has deigned to approve our undertaking, and which has just accorded us, in the decrees with which you are already familiar, a new proof of its solicitude for us.

Joy in trials Rejoice, then, instead of being worried or discouraged, when you find temptation striking at the Congregation or at yourselves. Rejoice, particularly if the devil attacks you through

the senses by making them rebel against your soul, and, far from believing thereby that you have missed your vocation, take advantage of the occasion to strengthen yourselves in it, for the greatest saints have undergone similar trials, especially Saints Anthony, Benedict, Bernard, and Francis of Assisi.

Confidence in God Whence it follows that the many different trials to which we have been subjected are indubitable marks of the Divine Will in regard to our Congregation, and of the presence of our Lord in our midst. No one but God could have carried this Institute through its many financial and moral crises. Were it not for His grace, how many of us, like many others, would have yielded to the temptation to turn back! What snares were laid in the path of inexperienced young Brothers whose good dispositions gave such happy promise! Alas! Why did they have to become victims of the world and the devil? At least learn from their sad example, my dear Brothers. I refer especially to those of you who write me occasionally: "I am too severely tempted against the most beautiful of all virtues to believe that God calls me to the vow of chastity." If the saints whom I have just mentioned had reasoned thus, where would they be today? Is not such a complaint a misunderstanding of the words of the Archangel who said to the venerable father of young Tobias: "Because you were pleasing to God, it was necessary that temptation should try you."

Be glad, then, Reverend Fathers and dear Brothers, that you have been found worthy to suffer in body and soul and to share in the sufferings of this Institute. Be glad and increase your confidence in proportion as I suffer personally more tribulations, since these trials are a sure guarantee of the Divine Will towards us and the work whose instruments we are. The devil roared in vain when he brought into our midst false brethren who raised against the Mother House the arms of calumny, envy, ignorance, jealousy, love of money, corruption of heart, and even the indiscreet zeal of some good men who believed they were doing God's work when they tried to destroy us. Yet in all this I have not, thank God, even for so much as one moment lost confidence in the future. Less than ever am I fearful when I reflect on what the Holy See has just done for us, without mentioning that out of the two hundred and ten thousand francs owed by the former Brother Marie-Julien, there remain but sixty thousand francs to be paid, as the

Provincial Chapter which I have just closed attested for itself. If I mention this fact, it is only to reassure those of you who are frightened at our financial condition. It is also to offset an accusation made against me in America, where someone is supposed to have said that no one knew what I have done with the funds of the Congregation. God is my witness that since the beginning of Notre-Dame de Sainte-Croix I have always kept my Council informed of our receipts and expenses. On this score my death will disclose nothing of which my Councillors and the General Chapter were not informed at the proper time and place, according as the events were taking place.

Religious spirit Therefore, even should persecution redouble rather than diminish, as is the case now, there would be no reason to fear for God's work. All the malice of the world and hell cannot change the will of the Lord, nullify His sovereign rights, render useless the work of His power, or make foolish the designs of His wisdom. No, my Reverend Fathers and well-loved Brothers, a hundred times no! For myself, my only fears are for our sins, the violation of our Rules and Constitutions, attachment to self-will, lack of self-denial, idleness, ambition, and pride, with which perhaps our consciences reproach us in moments of self-examination and for which Cardinal Barnabo reprimanded us in a recent letter. Hence it is that I am far from frightened when I see the slaves of these passions leave our ranks. I tremble for their salvation and grieve over their sad lot. I see in them the answer to the prayer which morning after morning we say to St. Joseph: "Look down upon this house with a propitious eye; bring to it subjects who will glorify God, and do not suffer any unworthy therein."

Conviction of Will of God I know, Reverend Fathers and well-beloved Brothers, that almost all of those who left us regretted it later; some have even applied to me for readmission. I know, too, that some novices who were shaken in their vocation by inordinate passions, may still continue to abuse grace and follow along the road that leads to perdition, instead of that into which Divine Mercy has led them. Yet I shall have no fears for the Congregation, and even if all of you had abandoned me on hearing of our catastrophes, I should have begun all over again as soon as I could, so convinced am I that what I have undertaken is the will of

God. If, indeed, you had then looked back, Jesus Christ would have chosen other workmen to take your place.

Nevertheless, thanks to His infinite goodness, you have persevered, and if I except two or three houses, I have received from all Superiors and Directors, not to speak of the Provincial Capitulants of France and some of the teaching Brothers, the most touching assurances of affection and devotedness in their own name and in the name of their little families.

May those who have thus consoled me accept here and now my thanks and, I shall add, my felicitations. May they grow more and more devoted to the Rule, frequent the Sacraments or celebrate Holy Mass worthily, perform their duties according to the Rule, and be as economical as prudence may allow. If need be, they should make a loan for May 1st, payable in three or four months, or even a year, with a guarantee of my signature in the latter case, in order to avoid all loans from notaries. In this way our debt will be noticeably diminished.

As to vocations, pray much, encourage any you may find, and be assured that if we are the religious we should be, nothing necessary will ever be wanting to us. As our assurance of this, we have the very words of the Gospel.

Father Drouelle will inform you of the date of his arrival at our college at Paris. I have appointed the following as members of his Council: Father Champeau, Assistant, and Father Sauvayre, Steward; the two Brothers of Arpajon and Milly will complete the Council. In case Brother Marcellus is called elsewhere, I appoint the Director of Tréport. Father Chappé will be at the Novitiate of the Savior before the end of this month, and later a suitable Brother will be appointed to the Novitiate of St. Joseph. I have named Father Gillespie, General Steward; and Father Dubourg, General Treasurer.

I shall not close without telling you how pleased I am with the school at Flers since its reorganization. I might add that if the Superior can borrow a few thousand francs, we shall have no further worries about this house and there shall be no need for recourse to notaries and bankers.

I commend to your prayers good Brother Sebastian, professed, who died after a most edifying sickness, fortified by the Sacraments of the dying. His condition prevented the administration of Viaticum, though he had received Communion the day before. I wish also to remind you that Brother Leopold who preceded him to the grave, was entitled to the suffrages for general officers as mentioned in Article 366, page 425, of our Rules.

I ask again that all who are engaged in the education of youth should read the first part of my *Pedagogy* and follow it in their manner of conducting classes. I have in mind especially the part on punishments, which occasion so many abuses.

*Jubilee and fidelity to
Holy Father*

Finally, I close by exhorting you, Reverend Fathers and dear Brothers, to profit by the Jubilee granted us, to renew yourselves in the spirit of your vocation, and to enable all those confided to your care to gain the Indulgence. Be on your guard against anyone who would dare to assert that the Encyclical announcing this great grace is not opportune, and do not entertain the slightest doubt as to the doctrines it contains. By so doing you would certainly sin against the respectful obedience due to the Vicar of Christ, and even against faith. On the contrary, accept all its teachings and prepare yourselves to receive the abundant graces which it offers. As regards the dispensation from vows which it mentions, reread my observations on that point in my Circular of November 4, 1864. Then thank God for this new favor, being firmly convinced that no one better than Pius IX could be the judge of its necessity, because no one is better placed than he to sound the alarm from the heights of Sion, whence his watchful eye scans all the battlefields where Catholic truth is at grips with error, and whence too, always alert, he hears all the thunders of the tempest which threatens to sink the ship of the Church, but which will abate before the suppliant voice of two hundred million Catholics.

In conclusion, I call the attention of the priests to Number III of our *Ordo*.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

Moreau

By order:

A. Séguin

P.S. I wish to make known to you the two following decisions of the Provincial Chapter of France in its session of last August:

Article 14

The Very Reverend Superior General will be asked to form a permanent Committee to establish uniformity of teaching method and the choice of class

books for all our houses, while waiting for the members of the Congregation to produce elementary works which deserve to be used in preference to others.

Article 18

The program of the annual examination which our religious must undergo at retreat time will be the same this year as last, but a deeper study of the subject matter shall be made.

The Committee requested by the above-mentioned Article 14 is composed of the following:

Reverend Fathers Charles, Chairman
LeCointe, Vice-Chairman
Saugon

Brothers Gregory
Leonard
Andrew

Moreau

J. M. J.

No. 180

Notre-Dame de Sainte-Croix
Le Mans
February 8, 1865

REVEREND FATHERS AND DEAR BROTHERS:

Again I must ask your prayers for one of our Josephite religious, Brother Baptist (André Casimir Bruneau), professed coadjutor, who died at the Mother House on February 5th at the age of 39, after a long illness contracted in the service of the orphans of the Agricultural Institute of Nourray. He made his confession the night before, but his death was so sudden that he could receive only absolution, Extreme Unction and the Indulgence for the dying. Article 36 of the Common Rules states your individual duties in connection with his death.

I take this sad occasion to notify those Salvatorists who have hitherto conferred the scapular of Mt. Carmel in virtue of a general concession of this faculty, that in the future they cannot use this privilege. They must obtain special personal faculties, by applying directly to Rome through the intermediary of our Procurator General.

Meditation I shall not close without telling you of my pleasure at learning that certain members of the Congregation have profited by my Circular on rising, to show themselves more punctual on this score. I regret, however, to learn that there are still some who lack generosity in this morning sacrifice and thus are unfaithful to their daily meditation and perhaps even to daily attendance at the Holy Sacrifice of the Mass. What will become of such members without this daily exercise? They will lose the spirit of piety along with the spirit of their vocation, and will finally end by running great risks for their eternity. Besides, what good can they do for others, if they thus neglect prayer which is the source of all grace? "Give me a man of prayer," St. Vincent de Paul used to say, "and he can do anything! He can say with the Apostle, 'I can do all things in Him who strengthens me.'"

Consider, too, Reverend Fathers and dear Brothers, the difference in conduct, virtue, and success between those who are faithful to morning meditation, and those who too easily neglect it. The first, daily re-

freshed with the sweet dew of grace, and warmed by the rays of the Sun of Justice, grow constantly in detachment from earth, self-renunciation, fraternal charity, respect for Superiors, love of God, and the desire to possess Him for all eternity. They are like plants that have taken root in the soil where Divine Providence transplanted them, where the sap destined to nourish them gives life to their branches and makes them bring forth leaves, blossoms, and fruit in due time. The others, on the contrary, are tepid, listless, without energy or virtue, annoying to others, unbearable to themselves, without relish for spiritual things, and dissatisfied with everything, and they soon become the slaves of the world, the flesh, and the devil. They are like plants that have been dried up by the heat of the summer's drought and which end by dying off; or rather they are like inactive and motionless corpses, powerless to render any service to religion or to their neighbor in what concerns salvation.

I beseech you, therefore, Reverend Fathers and dear Brothers, never to omit your daily meditation. In order that you may draw the more fruit therefrom, learn by heart and keep continually in mind all the prescriptions of the Directory on this point. I ask all Superiors and Directors to have their subjects recite these prescriptions once a month, and to ask them at least once a week to give an account of the sentiments and inspirations with which God may have favored them in the performance of this exercise.

Suggestions for meditation If the method of St. Ignatius should prove too complicated for some of the Brothers, it could be reduced for them to a few simple acts, such as, for example, the adoration of Jesus Christ in the practice of some special virtue, and the offering to this same Savior of our sentiments of adoration, joy, love, and compassion, gratitude for past favors, or of petition for the help necessary for self-conquest, fidelity to His inspirations, and patience in bearing with daily trials.

Frequent Communion The advantages to be gained, however, from the detailed method given in the Directory are well worth the trouble of following it. As an aid to the memory, I enclose with this Circular a short outline which I have made of it. Let us pay very special attention to the remote preparation for meditation which consists in avoiding sin, mortifying our passions, and keep-

ing guard over our senses. This remote preparation runs through our whole lives and thus prepares us for frequent Communion, without which we cannot be true religious.

I cannot close this Letter without again recommending to you the Association of St. Joseph and devotion to this matchless Patron of our Congregation, especially during the month which is consecrated to him. I would be glad to hear what you have done toward fittingly celebrating his feast, and obtaining vocations for this work along with the indispensable material resources.

Affectionately yours,

B. Moreau

J. M. J.

No. 181

Notre-Dame de Sainte-Croix
May 12, 1865

REVEREND FATHERS AND DEAR BROTHERS:

I ask your suffrages for the repose of the soul of Brother Constantine, known in the world as Louis-Pierre Hureault, professed coadjutor at the Mother House, where he died on April 22nd at the age of 48, and where he was subsequently buried.

Devotion to I take this opportunity to inform you how the month of
St. Joseph March and the feast of the incomparable Patron of our Congregation were celebrated in our Conventual Church. Beginning with the eve of the first of March the altar of our Holy Patriarch was decked with flowers and ferns and was surmounted by the touching invitation: *Go to Joseph*. It was like a call from God summoning all souls to have recourse in their needs to the foster-father of a God who had become a little Child. This sweet call was heard by an eager crowd which came to ask, not for a material bread, as the Egyptians asked the Joseph of old, but for the Living Bread come down from heaven.

Every evening pious exercises in honor of St. Joseph brought together in the church all the members of the Community and the students of our college, who were joined by a goodly number of the pious faithful of the city. After a hymn in honor of St. Joseph, night prayers were recited in common along with the Litany of St. Joseph. These prayers were followed by a short sermon on the August Spouse of the Mother of God by one of our Fathers, all of whom took their turn in voicing the virtues, greatness, and power of St. Joseph. But on Wednesday, the day especially consecrated to St. Joseph, the praises of our Saint were sung by old students of Notre-Dame de Sainte-Croix who are now exercising the sacred ministry in our city. On March 19th, after a High Mass which was sung by our students with the assistance of several musicians who are friends of the house, and after the meeting of the Council of the Association and the singing of Compline, the usual panegyric was delivered by Abbé de Fontenay, Superior of the Grand Seminary and Vicar General of the diocese of Séz.

The faithful, who from five-thirty in the morning until noon had been coming uninterruptedly to assist in crowds at the Masses celebrated at the altar of St. Joseph and to receive Holy Communion, filled the church despite the bitter cold. The orator, in a simple but eloquent discourse, showed how the sole value of man depends on his relation to Jesus Christ, and how the

true greatness of St. Joseph consists in the fact that he was the spouse of Mary and foster-father of Jesus Christ. The clear and substantial content of Abbé de Fontenay's sermon left a deep and lasting impression on the hearts of his audience. Finally, after the sermon, the exercises of this memorable day were crowned by Benediction of the Blessed Sacrament.

Association of St. Joseph I was happy to learn that in many of our houses, particularly at Arpajon and Chemillé, this same feast was celebrated with the greatest solemnity. I regret to say, however, that some other houses show little interest in this devotion and in the Association, which among us is its practical effect. For I see that this Association has been established only at Abondant, Aigné, Anet, Arpajon, Beaumont-la-Ronce, Bouère, Bourgneuf-la-Forêt, Brûlon, Combrée, Cracow, Craon, Dampierre, Ernée, Gennes, Grez-en-Bouère, Hardanges, Meslay, Morannes, Maulévrier, Oisseau, Parçay, Le Pas, Philippeville, St.-Germain-de-Pontaudemer, Ruillé-le-Gravelais, St.-Aignan sur-Cher, St.-Brieuc, Ste.-Croix de Paris, St.-Denis d'Anjou, St.-Symphorien, Tréport, Tourlandry, and in America at St. Laurent in the diocese of Montreal. In all, this means only thirty-four out of eighty some houses.

In spite of this, Reverend Fathers and dear Brothers, I can assure you that, far from injuring our old Association, as the Provincial Chapter of France feared, the new Association which is of a purely spiritual nature and which we were urged in consequence not to spread, has served but to develop the old. You can see this for yourselves by the following report:

When I established the new Association in 1860, there were 997 Associates and 1,489 francs in income; in 1861, there were 1695 Associates with receipts amounting to 1,219 francs; in 1862, 1849 members with 1,740 francs in receipts.

This was already an encouraging increase and subsequent events only confirmed me in my foresight, for we enrolled during the following year some 1,500 Associates, and had total receipts of 2,210 francs. In 1864 there were 2,338 members with receipts totaling 2,052 francs.

I congratulate those of you, Reverend Fathers and dear Brothers, who have contributed to these splendid results, and I regret that so many others did not show the same zeal, because, in addition to the alms derived from this Association, we should have had still more efficacious aid from many pious souls who would have prayed to St. Joseph for our intentions.

Devotion to the Blessed Sacrament In addition to the consolation afforded me by the devotion to our glorious Patron, I experienced great joy, which you certainly will share with me, when I tell you how the adoration of the Blessed Sacrament, which Bishop Fillion established in his diocese, was inaugurated in our Conventual Church.

It was the third of May, the feast of the Finding of the Holy Cross. To

prepare the Community for this solemnity and to arouse the piety of the faithful who frequent our church, I had asked Father Herman, known in religion as Father Augustine Mary of the Most Blessed Sacrament, Prior of the Discalced Carmelites in London, to preach a retreat in preparation for the feast. This well-known and retiring religious hastened to accept my invitation, and for eight days his words, marked with noble simplicity and filled with life and light, held spellbound a choice audience which was eager to hear this Apostle of the Eucharist. He must have been more than pleased when, at the end of the retreat, he distributed communion to the students and the crowds of faithful who thronged to the communion rail. Our church which is already architecturally so beautiful, appeared still more magnificent in its richly selected draperies and its tasteful decorations.

The papal coat of arms surmounted that of the Ordinary and the Congregation, which were erected on the ledge above the two doors. Above were inscribed in gothic letters the words:

Christ conquers! Christ reigns! Christ commands!

Below, on the side of the main entrance on the right:

To the Son of God made Man, really present in the Eucharist, to repair the outrages done His Divinity by the impiety of our day and to His sacramental presence by sacrilegious Communions.

On the left:

The Salvatorist and Josephite Religious, and the Sisters of Notre-Dame de Sainte-Croix offer with their students these prayers of reparation.

The rose window over the main entrance held a picture representing two adoring angels, prostrate before a shining ostensorium.

During the entire day of May 3rd the Holy Eucharist received the adoration of the pious faithful who came in crowds to join the members of the house. The adorers were arranged in four groups: in the sanctuary, before the main altar, which was one mass of flowers, knelt the Salvatorists; behind them, the Josephites; then the students of Sainte-Croix, and lastly, in the nave, the Sisters of Holy Cross and secular persons.

In the evening, a splendid illumination flooded the church with light. After a last sermon on Jesus triumphing in the Eucharist over the minds and hearts of men, there began the most imposing procession yet seen in this beautiful sanctuary. A closely packed crowd followed the procession with lighted candles or torches in their hands. After going around the church and cloisters, each one returned to his place while the *Pange Lingua* was sung. Then, before the *Tantum Ergo*, the Act of Consecration was read from the pulpit. Immediately after Benediction the choir sang the *Te Deum*, while the congregation retired in silence amidst the joyous ringing of the bells. In closing the description of this touching solemnity, Reverend Fathers and dear Brothers, I feel myself urged to commend earnestly to your attention fidelity to your Hour of Adoration, so that day and night there may be someone

among us before our Lord to adore Him, thank Him, beg for graces, and ask pardon in the name of the entire family of Holy Cross.

Financial worries Nevertheless, as usual, amid these consolations afforded by faith, trials were not absent, and assuredly, the hardest to bear, though not the most painful, comes from the debts which weigh upon me personally, although I did not contract them.

You may judge of the anxieties which afflict my old age and trouble the peace of my declining days from the following fact. You know that, in order to meet the demands of the creditors of Marie-Julien, I recalled in my Circular of last November 22nd, that, conformably to an order of the General Chapter in its session of August 20, 1863, the Province of France should contribute 10,000 francs, and America the same. According to the Circular of November 22, 1864, the time fixed for the payment was May 1st. As a matter of fact, it was April 1st, for I had made a mistake of a month.

Consequently, I was taken by surprise when these debts unexpectedly fell due and, notwithstanding the haste with which our houses of France came to my assistance in answer to my appeal of last March 7th, I was unable to collect more than ten thousand francs in all, including the money for the January quarter. You can well imagine my uneasiness. Then, to fill up the measure of my trials, I learned that in America they were wondering what I had done with all the money of the Congregation. Assuredly the answer is easy, and I find it in our accounting records which show that I paid 85,000 francs for the creditors of our College at Ternes; 136,309 francs for the debt of Marie-Julien; 41,881 francs for the house at Flers; 32,186 francs for St. Bridget's; 5,623 francs for Brûlon; 662 for Chailles; 502 for Argentré; and 222 for Cœtûre where, despite the debt, Brother Athanasius had managed to make some profit. Add to the above the sums I gave to the house at St.-Brieuc, which, thanks to the devotedness of its founder and the good name he enjoys, has expanded so rapidly. Then there was all the profit on the sales of the Bouligny property which M. Dupont of Tours gave over to me, and five thousand francs from a religious of Holy Cross, who disposed of it for this establishment, after having promised the same to me. The total amounts to 302,388 francs that I have paid on our debts.

Now, Reverend Fathers and dear Brothers, there still remain to be paid in the next four years 53,918.75 francs on the Marie-Julien debt, and 3,000 for St. Bridget. Only partial payments are required annually, that is to say, 16,000 francs next year, 15,309 francs in 1867; 7,046 francs in 1868, and so on for the rest. So I am not worried, provided we follow the rules of economy and good administration.

I must add here that the College of Ternes has reimbursed 47,000 francs on its debt, and I expect from America the 10,000 francs which I was hoping to get from the Provincial Chapter last May.

All of you, Reverend Fathers and dear Brothers, who can send me some

help in July, should do so conscientiously. In this way, instead of being obliged to make new loans, we shall begin to pay back some of those we already have. I am deeply appreciative of the special help which certain Brothers have given me in meeting the financial crises which we have had to face, and I shall mention their names in our chronicles as deserving the gratitude of the Congregation.

Here I must refute the calumny which attempted to make the Provincial Chapter believe that last year my fees for business transactions, paper, and interest in banks amounted to 20,000 francs. I have never been guilty of such an irregularity, and our account books can prove to the unprejudiced that these expenses never reached even 1,900 francs. I never even had recourse to drafts, save when it was impossible to put off the creditors. Whence comes this spirit of lying about my administration, especially when I am doing all I can, with the help of St. Joseph, to pay off debts that I have not contracted? Beware of these reports against the Mother House; imitate the regularity of the religious of this house. Help us with your prayers and with whatever money Providence sends you. Be sure that, as I have often repeated in my talks to you and in my Circulars, if you seek only God and the salvation of souls, all these trials will serve but to strengthen the work of Holy Cross.

To questions put to me as to the use of whiskey, I reply that we must follow Article 266 of the Rules, as well as Article 326 on journeys.

Finally, I wish to inform you that Father Chappé is head of the Salvatorist Novitiate in France; Brother Leonard replaces Brother Baptist at the Josephite Novitiate. These two Novitiates are daily getting new subjects, but almost all of them must be accepted at our own expense. This demands on your part even more generous cooperation than before.

I commend to your prayers Sister Mary of St. Gertrude, who died at St.-Brieuc, where she fulfilled with perfect fidelity her obedience as infirmarian at our College. I renew, Reverend Fathers and dear Brothers, the assurance of my most tender attachment in J.M.J.

Moreau

Given at the Mother House on the day, month, and year as above, under our signature, and the counter-signature of our Secretary General.

A. Séguin

P.S. Postulants should be referred to the Master of Novices directly and not to any other Superior.

Just as I close this Circular, I receive news that Sister Mary of the Angels, who saved our girls' school in Bengal, has just died a most edifying death. You will be so kind as to offer for her the suffrages indicated in Article 370 of the Rule, i.e. one Way of the Cross, one Communion and one recitation of the Beads.

Our mission in Bengal is awaiting the arrival of two Sisters who are ready to leave, and of two missionaries who have not yet been named.

Important notice

Because on four different occasions we have been exposed to losing our right of half-fare on the railroads, due to the carelessness of certain religious who had not fulfilled the conditions necessary for our Letters of Obedience, I made the regulation that application for these Letters must be made to our Steward in each individual case. I had insisted on this especially since the negligence or thoughtlessness of those who were given the blank forms threatened us with the loss of this privilege.

Now that the Provincial resides at Paris, his Assistant will be provided with a supply of forms already signed by me. This Assistant will, in the absence of Father Drouelle, distribute these letters on his own responsibility to those who will have occasion to travel in the circumstances specified in Article 326 of our Rules.

Moreau

May 24

This Circular was already wrapped and ready for the mails when our Congregation experienced a new loss in the person of Brother Martin (Jean Verger), the oldest professed religious, after Brother Vincent in America. Brother Martin died at the Mother House after a most edifying illness, fortified by the holy Sacraments. Never was any Brother more worthy to be mourned. Those who were fortunate enough to know him will agree that I am not exaggerating when I say that throughout the thirty years of his profession he was a model of obedience, modesty, poverty, and humility, never refusing anything humiliating, and never seeking out anything which could flatter the senses or human vanity. We can trust, then, that if we pray for this holy soul, he in turn will pray for us and for the Congregation which is faced with so many trials.

Moreau

J. M. J.

No. 182

Notre-Dame de Sainte-Croix

Le Mans

June 17, 1865

REVEREND FATHERS AND DEAR BROTHERS:

False accusation Since you were not satisfied with answering my appeal of last May 30th, but were also kind enough to express your good wishes and your devotedness to me on the eve of my feast, I feel the need of thanking you for both. Besides, this provides me with an opportunity to answer an unfounded complaint, which some have taken the liberty to spread from house to house, and which is being taken as justification for an abuse. It is said that I gave a Brother at Philippeville written permission to keep money received for private lessons which he voluntarily undertook to give. Before circulating this accusation, it would have been easy to verify the report by asking to see the letter in question. But as there was no such letter, no one could produce it. The least that could have been done, would have been not to cover up under my name the abuses which may thus slip into our houses. As a matter of fact, the Brother whose name was mentioned in this connection has just written me that the rumor has no foundation in fact. The abuse exists, nevertheless, among several members of our Congregation, and for this reason, Reverend Fathers and dear Brothers, I feel in duty bound to call your attention to this point.

Income from private work It is enough to read your rule on poverty in order to find your mode of conduct outlined for you. Consequently, it should be well understood that no one may either keep money on his person to be used as he pleases, or deposit it anywhere else, not even in the common treasury, to be used according to his good pleasure or when he sees fit to do so. He has made a vow precisely not to use this money, or anything else, except in dependence upon the will of his Superior. Further, the Superior would sin, be he the Provincial or even the Superior General, if he allowed a subject to retain permanently the use of anything whatever, by promising never to revoke this permission. This would amount to taking back the promise made to God, not to use things except with the permission of

the Superior, and to be always ready to give them up. Hence, when for good reason I have allowed a religious to earn extra money by undertaking some special work, this was never anything but a temporary arrangement, and no account should be taken of assertions to the contrary. Permissions such as these should even be renewed annually at the time the obediences are distributed, and the Visitors, as well as the local Superiors and Directors, should honor only the writing or the signature of one who is empowered to grant such a permission.

Danger of abuses You must recognize clearly, dear Fathers and Brothers, that if such permissions were easily granted for a certain length of time, many inconveniences would result. Preference would be given to students of the richer classes, in the hope of finding among the wealthy families students for whom special lessons would be requested and paid for. Then, too, the Director would never be able to take away from a Brother a special student or give him a class of poor children in exchange for a group of paying students without running the risk of wounding self-love, injuring personal interests, and causing all sorts of confusion. When there is question of giving up these special classes in order to attend to duties which do not bring in these slight revenues, such as prefecting during recreation, taking the children to confession or to catechism class, there will be complaints. Either extra work will be forced on overburdened fellow-religious who have no sources of personal income, or else the poor Superior, who finds that his subjects have not enough spirit of sacrifice to comply with his desires, or even his formal commands, will try to do everything himself, and thus ruin his health and deprive himself of the time necessary for his other official duties. You see then, Reverend Fathers and dear Brothers, the consequences which, in the opinion of one of the Congregation's most experienced teachers, would result from a principle which is as false as the permissions I am accused of having given. Everyone can see how true these observations are.

Personal accounts Let there be no further question among you of these private, personal accounts. Each one should turn in to his Superior whatever money he has hitherto kept on his person. The Director or Superior should use these funds for the common good, such as the purchase of musical instruments, or providing special classes for certain Brothers who may need such instruction. He should always, however, see that such classes are in keeping with their vocation. The Superior might use such money for subscribing to a non-political

newspaper which is instructive and approved by higher Superiors, or in procuring new furniture, new clothes, or better and healthier food for the members of the house, without, however, offending against the spirit of the Rule. Nothing could be better, and I shall be the first to give my approval, especially when the General Administration will no longer be burdened with the debts of certain particular houses. Until that time the best procedure is to use these private lessons to help meet the needs of the present moment. This is what I expect of the sense of duty, devotedness, and affection of all who may now have such money laid aside. I give warning, Reverend Fathers and dear Brothers, that all future requests to use money obtained through private teaching or study must be approved by the Superior or Director of the house.

*Devotion to the
Holy Ghost*

I trust that this will not lessen the zeal of those who have been able to build up this source of income, and I beg God to strengthen them by His Spirit of fortitude and piety. Only this Holy Spirit can make us real religious, as He alone has made us Christians. Likewise, He alone can form and reform religious congregations as He formed the Church, after first forming the humanity of our Lord in the womb of the Queen of Virgins, the masterpiece of His influence and love.

Hence, in conclusion, I beg you to invoke Him frequently, especially by reciting in His honor every day before spiritual reading the beautiful *Prose of Pentecost*, as a preparation for the next Retreat, and by saying with greater devotion the *Veni Sancte Spiritus*, which precedes our principal daily exercises.

More than ever, dear Fathers and Brothers, I recall to your attention the rules on perfecting, and assure you of my tender affection for you all in J.M.J.

Given at the Mother House, the day, month, and year as above.

Moreau
By order:
A. Séguin

P.S. The sad event at St.-Paul de Maulévrier¹ shows all Superiors and Directors of our houses that they must never be away from home without having first obtained the permission of their major Superiors.

¹ This incident is discussed at length in the Circular immediately following.—Translator's note.

J. M. J.

No. 183

Notre-Dame de Sainte-Croix
Le Mans
July 7, 1865

REVEREND FATHERS AND DEAR BROTHERS :

The deplorable event of which St.-Paul de Maulévrier has just been the scene is indeed serious in the extreme. It has done too much harm to this particular house and has placed our administration in too bad a light for us not to exert every effort to prevent a similar recurrence in the future. To this end, let us study its causes, without closing our eyes to the truth, and after recognizing that such trials are always a punishment for our infidelities, let us take the means to appease God's anger by a change of life.

The ecclesiastical habit given and worn against the provisions of the Rule; an office confided to a subject but slightly known, and contrary to my wishes; the abandonment of exercises of piety; negligence in the observance of the rule on prefecting; the repeated absences of the Superior of the house, even though his trips were motivated by a good purpose, and the lack of docility to my advice in certain critical circumstances—these, we must admit, while silencing our self-love, are the sources of this new scandal and its sad consequences.

Strength of temptation The better to understand the causes of our misfortunes, however, and to apply an efficacious remedy, we must with the eyes of faith, dear Fathers and Brothers, go back to the battle in heaven between the good and the bad angels, and to the present struggle on earth between Jesus Christ and Satan, between the spirit of good and the spirit of evil, who is the implacable enemy of whatever can further the reign of God here below by contributing to the salvation of souls. Is not this what St. Paul taught in his epistle to the Ephesians: "For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of

the world, of this darkness, against the spirits of wickedness in the high places." Their number is such, Cassian says, that we ought to thank Providence for hiding them from our eyes. The sight of their hordes, their terrible numbers, the horrible forms they assume with the permission of God, would fill men with a fear which would freeze them with dread. Either they would die of fear, or they would form with these unclean spirits a pact, an alliance, which would end in demoralizing the entire world. The Apostle adds to the words already cited: "Having, therefore, such enemies to vanquish, take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect."

Spiritual armor Now, Reverend Fathers and dear Brothers, what is this armor which alone makes us invincible? Here again St. Paul tells us when he says: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace: In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation and the sword of the spirit, which is the Word of God. By all prayer and supplication, praying at all times in the spirit; and in the same spirit watching with all instance and supplication for all the saints."

To emerge victorious from the battle against the enemies of Holy Cross, it is not sufficient to use natural means. Would to God that we had not neglected even any of these! We must above all have recourse to grace, to the Holy Spirit, and hence to prayer which is, as the Apostle says, good for all things. This was the mind and practice of all the saints, especially that of St. Anthony, who by prayer, vigilance, mortification, and humility was always victorious over the spirit of evil. This saint also drew from Satan the following reply when, seeing him under the form of a young Moor, he asked who he was: "I am the friend of lewdness; I am he who fans the fire of concupiscence, who inflames the hearts of young men. How many there are who had resolved to live chastely, but who were turned away from their resolve by my trickery! How many there are who began well but who finished badly, and who, after gaining many victories over the flesh, later made themselves its slaves!"

Effects of concupiscence Here is the source of our scandals, Reverend Fathers and dear Brothers, and the reason why so many vocations have been stifled in early years, or weakened, or finally lost. This source is the flesh, that is to say, the inclination to evil, which is naught else than the devil ever present in us by his poison. It is called the flesh, because it is in the flesh or in the blood, especially in the loins, that this evil spirit resides; and because it is chiefly to excesses of the flesh, such as eating, drinking, and pleasure-seeking, in a word, to bodily comfort, that concupiscence impels us. Hence the words of St. Paul: "Those who belong to Jesus Christ are they who have crucified their flesh and its concupiscences."

Gifts of the Holy Ghost Nevertheless, this baneful concupiscence likewise influences the soul by causing pride, disobedience, ambition, jealousy, anger, inconstancy in the service of God, a desire for changes of obedience or residence, and infidelity to one's most sacred obligations. May God deliver the Congregation from these slaves of the flesh, and may He on the contrary pour out on us the gifts of His Holy Spirit which alone can enable us to vanquish the seven evil spirits of which our Lord speaks in His Gospel. Then will the fear of God keep us far from sin by arming us against pride; piety will overcome envy by inspiring us with love of God and neighbor; knowledge will preserve us from error and the attractions of the world, showing us the end toward which we should be constantly tending; fortitude will overcome our laziness; the gift of counsel will make us take the surest road to eternal happiness; and wisdom will make of us so many examples for all those who will be witnesses of our conduct.

Here, Reverend Fathers and dear Brothers, is the spirit which should animate us in the midst of our warfare. If we act in this manner, nothing will shake us in the service of the Master, but the greater our trials, the more ardently we shall feel our zeal burning after the example of the saints. It is with a view to quickening this fire, that I beg of you to make this coming retreat as if it were to be the last of your life.

The retreat will begin at the Mother House on the eighth of next month and will end on the evening of the fifteenth. All the religious in France who have not been invited to make their retreat elsewhere may take part in this one, and for that it will be enough to make arrangements with the General Steward.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

By order :

B. Moreau
Superior General

A. Séguin

P.S. It is to the Provincial of France, and not to me, that application should be made for changes of obedience, trips, and permission to present one's self for examinations. Upon the report of the Provincial, I shall subsequently decide what is to be done.

The Superior General

J. M. J.

No. 184

Notre-Dame de Sainte-Croix
Le Mans
September 27, 1865

REVEREND FATHERS AND DEAR BROTHERS:

It is with great sorrow that I find myself obliged to ask your suffrages for good Brother Felician (François Réau) who died at the Mother House in the nineteenth year of his profession and the sixtieth year of his life. A zealous worker and always devoted to the Congregation, he had suffered for some time with a contracted knee, and at his request I permitted him to take treatments from Doctor Janin of the Hotel-Dieu of our city, who insisted that he be taken to the hospital. This fact, although natural in the circumstances, was seized upon by certain wagging tongues who find their pleasure in calumniating the Mother House. Brother was later brought back to the Mother House, where he died after receiving all the care of tender charity, since the treatments he had taken did not effect the cure we at first hoped for. He received the last Sacraments while fully conscious, and edified us all by his patience, his spirit of faith, his confidence in God, and his peace of soul.

Chapter decrees Since I have the opportunity of this little visit with you, Reverend Fathers and dear Brothers, I profit by the occasion to recommend to all of you greater fidelity to the decrees of the Provincial Chapter of last January, in whatever does not require the approbation of the Propaganda. I refer particularly to the points on rising, the religious habit, and the respect due to Superiors. On this point I shall not conceal my displeasure at learning that some of you were reprimanded for corresponding with my Assistants without showing your letters to your local Superiors. I was all the more saddened when told that certain ones were obliged to resort to ruses in order to write to me—as if this were not each one's inviolable right.

Love of family I was sorry to learn, too, of a certain amount of useless traveling and of the ease with which some prolong their absence in these circumstances without even bothering to notify the proper Superior. St. Vincent de Paul, in order to mortify an excessive love of parents, seldom permitted visits to be made to them.

"I cannot counsel you to visit your relatives", he once wrote, "because our Lord left us a contrary example, by not allowing one of His disciples to return to his country to bury his father, or another to go sell his goods to distribute them to the poor. Yet both of these were holy and pressing motives. To this counsel He added His personal example, for He returned but once to His own country, and then His own people wanted to cast Him down from the mountain-top. He allowed this, it seems to me, to show us the spiritual dangers to which we expose ourselves by such visits. Hence you will please God greatly if you mortify natural feeling by refraining from such trips. At the hour of death you will experience inexpressible consolation at having remained at your post even when flesh and blood beckoned you elsewhere."

Spiritual reading I must let you know also of the consolation which was afforded me by those who came to the general retreat. I thank God for it and pray Him to grant them perseverance. Since we are beginning another school year, Reverend Fathers and dear Brothers, I wish to advise that you reread the rules pertaining to your obedience and that you make the common Rules the main subject of your spiritual reading. Then, by preference, read the *Lives of the Saints* and Rodriguez's *Christian Perfection*. I authorize you also to get the *Life of Anna Maria Taigi* by a Jesuit Father.

Nevertheless, reading pious books is not enough to insure perseverance; you must live a life of prayer, receive Holy Communion frequently, give time to whatever obedience prescribes, and flee the occasions of relaxation. Strive, Reverend Fathers and dear Brothers, to be ever mindful of your vows and, once you have consecrated yourselves to God, do not look back. There are some who think that it is within my power to dispense them from their vows. They should bear in mind that every dispensation from vows without just reason is not only sinful, but also invalid. As such, it is not ratified by God, even if it has been granted by the Sovereign Pontiff. May Heaven grant them the grace to realize the great danger of following nature rather than grace in this matter, and of being tormented by remorse of conscience at the hour of death. God permits some to lose their heads in this way, in order to show us the weakness of human nature, to give grounds for fear even to the most fervent and resolute, to try His chosen ones, and to make everyone practice the various virtues.

Confidence for the future Occasionally, when beholding certain defections in our ranks, dear Fathers and Brothers, you may have felt some anxiety for the future of our Congregation, forgetting that such persons would probably have done more harm than good in the Congregation. God, in this way, proves that He has no need of us to accomplish His own designs. Was that not sufficient grounds for admiration when, at the last retreat, you found both our novitiates filled? It is a pleasure to recall this to all of you, and to add that both these novitiates seem animated with an excellent spirit.

Let us have no fear on this score. Rather, let us tremble lest the spirit of pride, ambition, and sensuality weaken us and cause division in our ranks. Let us strive to appease the anger of Heaven and to avert the storm by humility, obedience, poverty, mortification of the senses, and respectful submission to the least desires of our legitimate Superiors.

This present Circular Letter will be addressed to all our houses.

B. Moreau
Superior General

The Secretary General
A. Séguin

J. M. J.

No. 185

Notre-Dame de Sainte-Croix
October 3, 1865

REVEREND FATHERS AND DEAR BROTHERS :

I believe it my duty to call your attention to certain articles of our Rules which some of you have violated with discouraging facility, and to which it is particularly important that you pay closer attention in the future.

Traveling First, the question of traveling. Some have gone on trips without permission or without necessity, and have prolonged their absence without even taking the trouble to notify their respective Superiors and this, too, when they were expected at home to fulfil their obediences. To these I would observe that simple politeness, not to mention their vow of obedience, should dictate an altogether different line of conduct. I must, consequently, recall to their attention Articles 326, 327, 328, 330, 331, 334, and 339 of Rule 40.

Liquor There has still been some use of whiskey in utter contempt of Article 266 of Rule 35, which I ask you all to read again. This practice is a violation of the vow of poverty, and in addition, is an act of formal disobedience to the orders I have several times given on this point in my Circulars.

Accounts and Councils A still greater abuse, which is happily becoming rare, is the negligence of certain religious in the matter of bookkeeping and the Councils of administration, without which all expenses become irregular and unlawful. Hence I ask that you reread Rule 7 on Stewards, beginning with Article 139, and that no house depart in even the slightest detail from what is applicable to it, due regard being had for persons and places. Finally, Article 91 of the Constitutions and the Rule on Councillors should be read.

Charity I especially urge you, Reverend Fathers and dear Brothers, to be on your guard against the spirit of detraction of which the Mother House is constantly becoming the victim, and against the calumnies which are circulated with such frightening facility. Thus it is that someone has dared to invent the story that one of the culprits condemned in the Maulévrier affair had been guilty of indiscretions in our own institution, and that I am still entangled in some kind of bad financial deal. All this is pure imagination, and I am glad to be able to tell you that I can only thank God for the good conduct of our members at Sainte-Croix and its adjoining houses.

Let us, then, remain united in the bonds of charity and in fidelity to our Rule. The Lord will make the Congregation victorious over the assaults of the devil.

Yours affectionately,
Moreau

P.S. I recommend to your prayers our Bengal Mission and the little colony which is preparing to depart.

N.B. Reread page 297¹ of my Circular on the cholera.

Until further orders you will send your reports to Father Gillespie at Notre-Dame de Sainte-Croix.

Notwithstanding the surplus which your Steward realized in the course of the last year for the Province, the fact that I must make a payment for the house at Flers, which is gradually recovering its good name, obliges me to inform you that for the period from the retreat to this present date you owe francs centimes.² If you could, by the end of this month, send me francs or accept a draft payable in November, you would render a great service to the General Administration.

Moreau

¹ Page 292 in Volume I of the English translation.—Translator's note.

² The blank spaces were filled in according to the requests made in the light of the resources of each individual house.—Translator's note.

J. M. J.

No. 186

REVEREND FATHERS AND DEAR BROTHERS :

New Year's counsels If the year just passed was for me full of trials, the coming year gives no indications of lessening either their number or their gravity. But the expressions of affection I have received and your devotedness to the Congregation of Holy Cross sweeten the bitterness of my sorrows, although they do not relieve my soul, which is crushed down by the spirit of division which the demon of discord has sown among us. In the midst of all these trials, our only course is to pray God to give us His peace, and in order that we may merit this peace, to ask Him to renew us in the spirit of fidelity to our Rules and our vows.

Individual responsibility Hence I beg you to walk more and more perfectly in the path of obedience, tightening the bonds of fraternal charity, and meditating frequently on your individual responsibility in the work of Holy Cross. As for myself, the sight of my declining years makes me tremble at the thought of the account I shall have to give; and while I thank you for your good wishes for my happiness, I cannot but implore the aid of your prayers and pardon for the faults by which I have caused you sorrow or disedification.

Be assured that, until my last sigh, I shall be, Reverend Fathers and dear Brothers.

Affectionately yours in 'J.M.J.,
Moreau

J. M. J.

No.187

St. Bridget's, Rome
February 11, 1866

REVEREND FATHERS AND DEAR BROTHERS :

Welcome at Rome Knowing that my departure from France is causing anxiety to certain minds, and not being sure when I shall be able to return to the Mother House, I wish to set your minds at ease regarding my journey, which I made without mishap by the overland route. My arrival at Rome was on the feast of the Purification of our Lady. I have again found here in this city the same friends and the same kindness as during my last visit.

Various counsels Take heart then and have no anxiety on this score. Pray and be faithful to the Rule; draw together in close union and together face the enemy of our work. All the while keep yourselves close to God by avoiding sin and by frequent reception of the Sacraments, close to your Superiors by obedience, and to your brethren by charity, for the demon of discord has done us untold harm.

Put aside all the money you can toward covering the interest to be paid on the first of April to the creditors of the former Steward of the College of Ternes, and be assured of my lasting and affectionate devotedness in J.M.J.

B. Moreau

J. M. J.

No. 188

Notre-Dame de Sainte-Croix
Le Mans
June 21, 1866

REVEREND FATHERS AND DEAR BROTHERS :

Resignation as Superior General As I thank you for your feast day wishes, I am happy to inform you that His Holiness, after having refused to agree to my resignation which I proffered on my arrival at Rome and again at my departure, has since deigned to accept it and to appoint Father Pierre Chappé as Vicar General until the next Chapter. You must henceforth obey him as you would me, and apply to him for all your needs. At the coming Chapter we must consider the organization of all our Civil Corporations.

That you may the better understand my dispositions in this present circumstance, I should like to add here the following passage from my letter to His Eminence the Cardinal Prefect of Propaganda, written a few days before the meeting of the Sacred Congregation, and the reply which I have just received.

St. Bridget's, May 27, 1866

Most Eminent Lord Cardinal:

In order that the Sacred Congregation may have no doubts as to the dispositions which I manifested to Your Eminence in the conversation with which you honored me yesterday with such fatherly kindness, I believe it my duty, Your Eminence, to declare here before God, that I am ready to offer my resignation unconditionally either to His Holiness or to our General Chapter, provided I am then freed from all financial responsibility. I promise in consequence, to use all the means best suited to assure complete liberty of action to my successor, and I pledge exemplary obedience to any Superior General who will be canonically elected.

Your Eminence's etc.
Signed: Moreau

* * *

Rome, The Propaganda.

June 14, 1866

Very Reverend Father:

In the general meeting of June 4th, the affairs of your Institute were discussed, and the Holy Father, on the advice of the Eminent Fathers, has deigned to accept the resignation which had been presented by Your Paternity since the twenty-ninth of last November. His Holiness has also decided that the General Chapter shall be convened as soon as possible, and that it shall be presided over by the Bishop of Le Mans, who shall have all necessary and proper powers. In order that in the interval the Institute may not be left without proper government, he has named Reverend Father Pierre Chappé as Vicar General Apostolic of the Congregation until the next Chapter.

Surely, Reverend Fathers and dear Brothers, I can only thank God for this news, and it is my fond hope that at the next Chapter everything will take place in accordance with our Rules and the prescriptions of the Holy See.

Last good wishes In the meantime, let us pray, and count always on my devotedness to the Congregation, as also on the affectionate interest with which I shall be to my last sigh, Reverend Fathers and dear Brothers,

Yours in Jesus, Mary, and Joseph

Moreau

P.S. I recommend to your prayers the pastor of St. Pierre d'Entremont, of whose death I have just learned. He was one of the best friends of Holy Cross. Remember him in your prayers, and be mindful also of Sisters Mary of the Compassion and Mary of St. Julia who died last month at the Mother House.

CHART OF THE DEBTS WHICH THE MOTHER HOUSE ASSUMED FOR OTHER
HOUSES OR WHICH WERE CONTRACTED BY THE
GENERAL ADMINISTRATION

N.B. This chart was compiled on the basis of information furnished by the General Steward and the accounting records submitted to my General Council, and presented to the General Chapter of 1866. The Chapter, however, was unwilling to make any examination.—B.M.¹

House	Explanations	Francs	Centimes
	I.		
College of Ternes	The debt contracted by the former Steward at Ternes, including the fees of M. Lemarchand and the lawyers, as also the traveling expenses entailed, amount to at least two hundred and thirty-five thousand one hundred and thirty francs, and fifty-nine centimes.....	235,130	59
Marie-Julien Affair	To verify these figures, cf. the accounts under the headings Lemarchand, Marie-Julien, Louis, Latouche, Richard, Couchot, Claude-Lafontaine, Groualle, Lavigerie, etc. The cause for the above-mentioned debt can be found in the minutes of the General Council, my reports to the General Capitulants of 1860 (p. 5) and to the Chapter of 1863 (p. 2), as also in my reports to the Provincial Capitulants of 1861 (not omitting the Brossard item p. 6) from page 1 to page 5, and the minutes of the last session of the General Chapter, on the back of fol. 35. There remain to be paid on the Marie-Julien debt only 31,325 francs and 29 centimes. In the light of this fact, how can it be asserted that I paid only 15,000 francs on this debt?		

1 In the original this note appeared at the end of the chart. It has been transposed here in the present version to serve as an explanation of the origin and purpose of the chart.—Translator's note.

House	Explanations	Francs	Centimes
Cf. the declaration of Brother Urban	Attempts have been made at my expense to explain the activities of the former Brother Marie-Julien and his transactions with bankers and other individuals, by asserting that he engaged in these activities and carried on this traffic in drafts at my request and in order to do me favors. I, on the contrary, declare before God that this is only one calumny among many others. Besides, should not his Superior have demanded to see his obedience or the letter which authorized such scandalous conduct? Lastly, our accounts have the record of all our banking operations. Let the complainants have an auditor examine these accounts and then tell us how many courtesy drafts I ever drew on the Brother in question, and especially if I ever allowed any of them to be protested—and this at a time when I had already advanced a considerable sum of money for the creditors of Ternes and its furniture.		
	II.		
Leboucher claims	These claims amounted to 85,000 francs. If I am asked why I agreed to such a high figure, my reasons are stated in my report to the General Chapter of 1860 (pp. 5 and 6). On these claims the college of Ternes still owes the Mother House 52,221 fr. 70 cent. . . and in the case of lawsuits filed by our creditors, claims will be laid on the furniture and on the share of the Fathers whose names appear in the purchase deed, since the new establishment profits by the assets of the former house.	52,221	70
	III.		
Saint Bridget's	The sum owed by St. Bridget's to the Mother House amounts to 35,549 fr. 52 cent., including the sum which Father Drouelle, according to his statement to Brother Leonard, claims to have lost in the Marie-Julien affair. An explanation can be found in my report to the Provincial Chapter of 1861. The Mother		

House	Explanations	Francs	Centimes
	House, however, was under no obligation to assume this responsibility since the imprudent Ranchenger affair had been carried on without any authorization from the General Administration.	35,549	52
	IV.		
Flers	Brother Emmanuel, who obtained a dispensation from his vows, by alleging certain calumnies which were refuted by the General Council, and which carried no weight at Propaganda, left to the Mother House on his departure from Flers, a building which had been imprudently undertaken and for which I was obliged to answer in order to forestall a new scandal. The obligations which I assumed in this case, including several other loans of money, are, according to the records of Father Gillespie, in the amount of 56,078 francs.	56,078	
	The account of this undertaking will be found in my report to the General Chapter of 1863 (p. 3). The money loaned by the Mother House amounts to.....	34,000	
	V.		
Saint-Brieuc	This college was built according to plans and estimates and with exorbitant expenses which were never approved by the General Administration. The work was carried on even against the protests of the General Administration and in defiance of its formal prohibitions, as can be proved by reading the minutes of the Council under date of May 2, and July 5, 1861, and the minutes of the General Chapter in its meeting of August 23, 1864. The financial embarrassment in which this house found itself induced me to turn over to it the sum of 14,890 francs, which was half the proceeds from the sale of the Bouligny property, which M. Dupont of Tours had given to me when I lost the Châtellier. This item can be found at the end of the minutes		

House	Explanations	Francs	Centimes
	of the General Council, under date of January 3, 1861.....	14,890	
	VI.		
Schools of Chailles, Argentré, Couture, Brûlon, and Grez-en-Bouère	The Directors of these schools, after successfully concealing their debts over a certain period of time from the Visitors and the Committees in charge of examining accounts, left to the Mother House at their departure a total debt of 5,356 francs and 20 centimes. These directors were Brothers Hyacinth, Frederick, Dieudonné, and Francis Regis, as also the predecessor of this latter	5,356	20
	VII.		
The Châtelier lawsuit	The legacy of Mlle. Dubignon, valued at approximately 300,000 francs, of which I was deprived by unjust scheming, obliged me to engage in numerous lawsuits. This I did only with the approval of the Cardinal Archbishop of Rheims, Bishop Nanquette, and Bishop Wicart. The expenses thus entailed and which must be charged to the Congregation, which would have been beneficiary to the legacy, total at least 10,500 francs. This can be verified by examining the general accounts under the items Houdbert, Lamotte, Bethmont, Fai, Du Miral, Groualle, and Beauvais. My rejoinder to the decision published against me will also be found there.....	10,500	
	VIII.		
The Leboucher, Malloche, D'Anglart, Brossart and Ridoux cases.	The details of these sad affairs are to be found in my report to the Provincial Chapter of 1861, pp. 4 and 6, and on pages 6 and 7 of my report to the General Chapter, of 1860. The very least that I can calculate for these expenses, which naturally are charged to the Congregation, is 15,500 francs, including the amounts hitherto paid to the scoundrel Ridoux.	15,500	

House	Explanations	Francs	Centimes
	IX		
Trips to Rome and stay at St.-Brieuc	The expenses entailed by being twice called to Rome, and by the trip of Fathers Drouelle and Champeau, are to be charged to the Congregation, since these are matters pertaining to the General Administration and not the Mother House which, however, defrayed all these expenses. They amount to 2,175 francs.	2,175	
	X		
Novitiates, general officers, office and printing expenses	To the above-mentioned debts paid by the Mother House, I add the expenses incurred for the maintenance of the buildings and personnel of two novitiates and ten general officers, plus office, postal, and printing expenses over a period of thirty years. Even if I calculated at only three hundred francs the board and keep of each individual, and made allowance for the few who paid their novitiate expenses or brought dowries, I could still easily estimate at 100,000 francs the expenses which have had to be met by the General Administration. I must note here, however, that last year I received ten thousand francs from our houses in America.		
	XI.		
Conclusion	But I shall not be content here with merely an approximate estimate, which would at best serve to clear the Mother House of the accusation carried even to Rome, of being in an administrative muddle, and would provide no relief for our troubles. I shall say only this, that my Council and I have done everything within our power to organize our accounting and prevent unauthorized expenditures. And yet, in open defiance of obedience, certain projects have been undertaken without any sanction whatever from higher superiors.		
	The College of Ternes cannot claim to have come to our rescue. Before making such an		

House	Explanations	Francs	Centimes
	assertion, this house would be obliged, I do not say to wipe out the memory of the Marie-Julien debt, but to begin by reimbursing the Mother House for the 52,221 francs paid to Leboucher, and the money-value of its furniture, not to speak of the 15,000 francs, more or less, which it spent despite the protests of the Mother House, before receiving authorization from Rome to continue its project. Until this is done, I can say only that they are glorifying themselves on the ruins and at the expense of others.		
	But let us conclude by summarizing the foregoing figures, in order to determine the balance between the actual liabilities of the Mother House and the debts which it has paid for other houses. These liabilities, including 31,325 fr. 29 cent. remaining to be paid, amount to	506,745	29
	Of this total it has paid for other houses the sum of	462,401	01
	The difference, representing the debt which belongs to the Mother House for its own administration, amounts to only	44,344	28
	Consequently, if the outside debts of the Mother House were paid by those who contracted them, or by the Congregation, Notre-Dame de Sainte-Croix and its adjoining houses, after the payment of 44,344 francs and 28 centimes, which the Mother House would pay, would be clear assets.		
	The houses which have thus shifted their burdens to Sainte-Croix, however, cannot at the present time meet their obligations to the Mother House. Consequently, if we would avoid total ruin, we must consider what extraordinary means can be adopted to meet this crisis. The following are possible solutions:		

House	Explanations	Francs	Centimes
Means of solving the financial problem of Maulévrier	I am supposing at the outset that the loss of Maulévrier, ² brought about by the imprudent scheming of a long-standing plot against me ³ will not oblige us to restore our profit or to cancel our mortgages. Should occasion so demand, I shall mention the indiscretions, the correspondence, and the scheming of Father . . . I presuppose that, in all justice to the Mother House, its influence will not be paralyzed by the style of underground government which has succeeded in making me lose the confidence of the Holy See and engendering in our most important houses contempt for dependence on and control by the Mother House.		
	With these suppositions, then, the following are, barring some extraordinary intervention of Providence, which we should try to merit by recognizing our mistakes, the assets which are at the disposal of the General Chapter to save us from complete disaster:		
Inventory of the Congregation	According to the report prepared by Father Gillespie, the inventory of the Congregation can be summarized as follows:		
	Assets	3,326,451	
	Liabilities	1,207,336	
	Deduction of the approximate value of		
	Maulévrier	400,000	
	Net assets	1,719,115	

² Someone wrote to Rome: "The Congregation is going unless Father Moreau goes." Count de Colbert now alleges my resignation as grounds for cancelling this donation. Consequently, the fact that I was Superior was no drawback to the Congregation in this instance.—Note in the original.

³ By a donation made to Fr. Moreau in 1853, and which became effective in 1858 on the death of the Marquess, the Marquis Charles-Antoine de Colbert-Maulévrier, had made available to the Congregation his extensive estate known as the Château de Maulévrier." In 1866, in the midst of financial difficulties, a plan was made, without the knowledge of the Superior General, to sell this estate in order to raise funds to meet the needs of the Community. Inasmuch as the gift of the property had been made in view of the establishment of a novitiate to train Brothers for the primary schools of the Diocese of Angers, the Marquis de Colbert, on hearing of the resignation of Father Moreau and the project which was afoot, promptly revoked the donation and demanded the return of the property.—Translator's note.

House	Explanations	Francs	Centimes
Sale of Saint Bridget's	The proceeds from the sale of St. Bridget's and its furniture, and from the redemption of the canon, will approximate.....	115,000	
	(Here I would ask Fathers . . . and . . . to explain their opposition to an act reserved to the General Council, which alone has power to govern the Congregation in the intervals between General Chapters).		
College of Ternes	Even though the Holy See should authorize the project of Father Champeau, it cannot excuse his formal disobedience to the General Council, nor dispense him from reimbursing the general treasury, particularly since he is no longer in the situation which provoked from this same Council certain concessions which he can no longer invoke and which have been withdrawn. The minutes of the Council meeting of November 14, 1865, obliged him, more than two months prior to the unlawful conclusion of his transaction, to pay the interest on the debts of his merchants. He had hitherto paid this interest, which he now refuses to do. If we add to this the money which he has kept, and which he has spent in defiance of the General Council, we have approximately.....	15,000	
College of St.-Brieuc	The College at St.-Brieuc would pay its current debt and return to me the money from the Bouligny property, which M. Dupont gave me when I lost the Châtellier.....	16,300	
House of Rue du Mouton	The Bishop would arrange to return to the legatees of M. Launay the secret letter which leaves me a house located in Rue du Mouton. M. Savarre and M. Launay have refused to turn this house over to me, although I had allowed the Curé of La Couture to use it for only a few days. It has been objected that M. Savarre paid the money value of the house to Bishop Bouvier, who in turn is supposed to have given him a receipt in my name. I hereby declare before God that in this matter M. Savarre went against the formal intentions of		

House	Explanations	Francs	Centimes
	M. Delisle who, for the reasons stated on p. 10 of my reply to M. Mautouchet, had reduced from 24,000 to 12,000 francs the legacy which, at my request, he had promised to Bishop Bouvier.		
	It is for the Chapter to decide whether or not it wishes to insist on the restitution of this document and of the house which is my property, since M. Savarre had only the use of it. Its value is estimated at	18,000	
	Lastly, our houses in America and Canada would accept responsibility for the payment of the interest on certain debts, and the Chapter would vote a budget for the General Administration.		
	I shall not close without giving warning that, in case we are taken to court by our creditors, I shall turn over to them a statement of what is owed to us by the houses which have put Sainte-Croix into debt.		
	Notre Dame de Sainte-Croix August 4, 1866 B. Moreau, C.S.C.		

NOTICE

On page 404, at the end of Volume I of the 1860 edition of the Circular Letters, we find the following note:

This marks the end of the Circular Letters addressed to the three Societies composing the Congregation. The Marianites will henceforth receive special letters, since the Holy See has separated them from the other two Societies, which it approved as one same body.

In fact Letter 1 to the Marianites is dated January 22, 1858.

Between the last letter of Volume I, dated May 10, 1857, and this first Circular addressed to the Marianites, we find seven other Letters which can be called common to all three Societies because they all bear the inscription: *My dear sons and daughters in Jesus Christ*. Eighteen others of these so-called "common letters" were subsequently despatched.

Besides, three Letters "special" to the Marianites (so called because they open with the salutation: *My dear daughters in Jesus Christ*) are substantially the same as those addressed to the other two Societies, but are marked by notable variations.¹

Consequently, in order to avoid repeating texts, and at the same time to insure mentioning all the Circular Letters addressed to the Sisters from the time of their separation from the priests and Brothers (1857) to the resignation of Father Moreau (1866), the following classification has been adopted:

1) the so-called "common" Circulars, designated by the letter "A," are listed in the following pages in their chronological order, with an indication of their contents and references to their place in the present text. A small number is affixed to the letter "A" according as the letter begins with *My dear sons and daughters in Jesus Christ; Dear Fathers, well-beloved Brothers, and dear Sisters; or Dear Brothers and Sisters.*

2) The Circulars indicated by the letter "B," which are reproduced in their entirety, can likewise be regarded as "common," but with certain noteworthy textual differences. These variations can be noted by comparing the two texts.

3) The Letters marked "C" are special to the Marianites.

Because of the complications in classifying these Circulars, the following system of numbering the Letters to the Sisters has been adopted:

1) All the letters to the Sisters (classes A, B, and C) have been numbered (1) to (50).

2) Letters classified under "C" and those which, strictly speaking, belong to category "B" are in addition, numbered from 1 to 25.

—*The Editors of the French Edition.*

¹ Several other letters of Very Reverend Father Moreau were addressed either to some individual Sister or to the Sisters of a particular Province. It has been thought best to omit these letters, with the exception of the Circular of December 3, 1864: "To the Marianite Sisters resident in America." The same principle has been followed for certain documents of primary importance, such as, for example, the masterful conference to all the religious of Holy Cross at St. Laurent during his visit in 1857. These documents would belong more properly in an edition of the *Complete Works* of Father Moreau.—French Editor's note.

Circular Letters

to the Sisters of Holy Cross

No. (1)

A¹—July 3, 1857 (page 1)

Consecration of the Conventual Church of Notre-Dame de Sainte-Croix.—
Approbation of the Rules and Constitutions. Meeting of the General Chapter.
Visitation of the houses in America. Annual Retreat. The Association of
St. Joseph.

No. (2)

A¹—July 20, 1857 (page 22)

Death of Sisters Mary of Carmel and Mary of St. Ferdinand.—Various
counsels.

No. (3)

A¹—July 26, 1857 (page 23)

Various counsels.

No. (4)

A¹—August 11, 1857 (page 25)

Trip to America.

No. (5)

A¹—September 25, 1857 (page 28)

Visit to Canada and the United States. Return journey. Convocation of
the General Chapter of the Sisters. Various counsels.

No. (6)

A¹—November 12, 1857 (page 43)

Trials. Financial depression in America. Lawsuits. Decease of Brother
Vitalian.

No. (7)

A¹—January 1, 1858 (page 45)

One version of this letter opens with the salutation: My dear sons and daughters in Jesus Christ. On page 59 the paragraph concerning the Roman mantle is replaced by the following words: "As to the question of the organization of the government of the Sisters, the new edition of their Rules and Constitutions will provide all details."

Continuation of the Regular Visit. New system of accounting to begin on January 1, 1858. Rules and Constitutions. Response to the appeal of November 14th. Association of St. Joseph. Requests for Priests and Brothers. The Laval lawsuit. Tobacco. Clothing and school articles. Retreat. The habit. The house-cap. Prohibition of unauthorized transfers from one house to another. Coadjutor Brothers. Decease of Marquess de Maulévrier. Care for the dying, the deceased, and cemeteries. Arrival of the last Bengal colony at Calcutta. Common heating and lighting. Correspondence of subjects to be examined. Violations of the vow of poverty. Debts imprudently contracted. Organization of the administrative personnel of the Mother House. Surplice and cotta. Dispensation from the Rules by confessors. Doubt raised on the approval of the Congregation. Traveling and overnight visits forbidden without permission. Spiritual direction and union with Superiors.

No. (8) 1-c

J.M.J. 1

Notre-Dame de Sainte-Croix
January 22, 1858

MY DEAR DAUGHTERS IN JESUS CHRIST:²

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

Joys and trials Not the least of the consolations which God sent me during this past year was the general spirit of docility with which you accepted my proposal for the settlement of your finan-

¹ Cf. the notice at the beginning of this volume.—French editor's note.

² A manuscript copy has the salutation: *My dear sons and daughters in Jesus Christ*. In fact, this Circular must have been sent not only to the Marianites, but also to the Salvatorists and Josephites of Holy Cross, because of its importance and also because of the postscript which is of common interest.—French editor's note.

cial interests and your new relations with the Congregation of Holy Cross. To this was added the providential consolation and noticeable expansion of the Congregation in Louisiana, especially after all its trials, changes, and sufferings. We are still not far removed from those sad days which seemed to sound the death-knell of this beloved colony, which had been decimated by pestilence or exhausted by sickness in that deadly climate. Nor have I yet forgotten the painful and cruel shock which the death of those two splendid priests inflicted upon me. They were taken away so unexpectedly from your affection and from the hopes which their talents and virtue inspired—and this at the very time that the devil was seeking to unsettle vocations, discourage those who remained, and sow discord in our ranks!

Value of crosses But thanks be to God! For He strikes only to heal, and chastises only to spare, and at the very moment that everything seems lost, He reveals His mercy and lifts up those who have fallen. It was in this way that He has acted toward you, my dear daughters in Jesus Christ. After His arm had fallen heavily upon you, He opened His hand to shower abundant consolations upon your Congregation. It was necessary that, as at Notre-Dame-du-Lac and at St.-Laurent, you should undergo trials in order to be pleasing to Him, for trials are like a divine seal which stamps all the works of God. Far from seeing in them reasons for discouragement, recognize that these trials are so many marks of God's loving attention and that they are, as it were, the foundation on which He wishes to build this work. Now that the foundation has been laid, we must carry on this work of Providence, help it reach its goal, and cooperate with whatever designs God may have for the development of your Congregation.

Plan of government You are aware that I have already decided upon the principal bases on which your Congregation will be organized and, consequently, this government has assumed a form in keeping with your Rule. It is important, then, that your Institute should henceforth be governed according to the plan which I have outlined. Councils and chapters are to carry on their administration within the limits of their jurisdiction and the measure of their competence. The Provincial Chapter particularly must function conformably to my decisions and prescriptions. The Father Provincial, in agreement with the Mother Provincial, is to see to the execution of

regulations or decisions and to take steps for all necessary convocations and all measures to be adopted. In a word, the government of your Congregation should be inspired and activated by all the Sisters who are to have part in it, without adopting any arbitrary measures or doing anything contrary to the Rules and Constitutions which you will soon receive.

Mutual cooperation This is a duty incumbent most especially on the officers and capitulants. Such procedure is all the more necessary because it is the only means of learning the improvements to be made, the modifications to be adopted, or the needs to be met. For in these meetings each Sister must share her ideas with the others and make whatever suggestions her own experience or convictions may have shown to be necessary or useful. A summary of the suggestions made in Chapter will be subsequently submitted to me, and later I shall communicate my decision on them. It seems to me that even if these first experiments in administration had no other effect than this, they would already have rendered great service to your Congregation.

Necessity of religious spirit But here, my dear daughters in Jesus Christ, I feel the need of opening my whole heart to you. I shall do so with that sincerity and openness which are inspired by your affection for me and my own lively desire for your spiritual welfare. This administrative organization is doubtless of the utmost importance to assure the continued existence of your Community. Yet, I do not hesitate to declare that it would be powerless to sustain your Congregation if it were not accompanied by, or rather based on, what is really the very life and soul of all communities. I mean the religious spirit.

Fidelity to vows and Rules In fact, what is the use of rules and regulations if they are not observed? To what use could we put a machine, no matter how wonderful its mechanism, if there were no mainspring? Above all, then, my dear daughters in Jesus Christ, strive to acquire the spirit of your vocation, and ground yourselves in genuinely religious dispositions. Your sanctification and your perfection depend entirely on the observance of your vows and Rules. To penetrate yourselves with their spirit and to put them into

practice is the best, or rather the only way to please God and do His will. You can never be grateful enough to Him for drawing you out of this corrupted and corrupting world in preference to so many others who are lost in it, for having led and admitted you into His house, received you into His family, adopted you into the number of His chosen children, and thus smoothed and cleared for you the road to heaven. You can find no better means to prove your gratitude than the faithful observance of your Rules and Constitutions, which are the expression of His will for you.

Spirit of union There is one point to which I would call your attention very particularly. You are, to use the comparison of St. Paul, members of one same body. Consequently, your relations with your religious companions must be like those of the members of the body toward one another. Now see what happens in the body. If one member suffers, do not all the others hasten to the assistance of the injured member? All the members have the same end, which is to preserve the life of the body, although they have different functions and different means of cooperating in the attainment of this end. What would happen if a member rebelled against the head, refused to help another member, or to do its part for sustaining the body? Great harm would result for the whole body and, consequently, for the rebellious member as well.

This is a perfect picture of what a Community should be. Between all its members, and between them and their head there should exist so intimate a union and so strong a love that one cannot suffer without all the others hastening to offer their assistance, sympathize in its suffering, and provide whatever remedies may be available. By that very fact there exists among the religious of the same society such a spirit of solidarity that one member cannot undergo harm without all the others suffering likewise. In like manner, if each Sister does her work to the best of her ability and within the sphere of her obedience, the Community as a whole benefits thereby.

Charity and cooperation My dear daughters in Jesus Christ, take these principles as your rule of conduct. Love and practice charity as "the bond of perfection". "Help each other", says the Apostle whom I have quoted, "in order to assist each other in good works". At every moment community life offers opportunities to

practise this virtue. Such, for example, are the opportunities to do little favors for one another, to bear one another's burdens, to pardon the faults of one's neighbor, to bear patiently with her failings, and her unevenness of temperament and character. Other opportunities are afforded by not taking offense at sharp or domineering remarks, and by making the sacrifice of one's inclinations, likes, and dislikes. These and a thousand other situations which arise every day provide us with an opportunity to practise this admirable virtue which was so highly recommended by our Lord, since He made it the distinctive mark of His disciples. What love He showed for us! He regards as done for Himself whatever is done for even the least of His followers. Besides, what other means is there to enjoy peace, taste the happiness of community life, and give sweetness and pleasure to the yoke of religious life? Since you are children of one family, have but one heart and one soul, in order that you may be the consolation of your common Father.

Fidelity to silence To this spirit of union join the practice of silence, which is the guardian and mainstay of religious discipline. Where this rule is well observed, we may conclude with certainty that there reign also fervor and regularity, in a word, the religious spirit. God dwells not in the midst of noise and dissipation. Without silence there is no spiritual advancement and it is noteworthy that those religious who are least regular in their conduct are the very ones who violate silence the most frequently. How many evils are cused by the tongue! How difficult it is to violate this rule without wounding either truth or charity! For it is in violations of silence that we find all the indiscreet confidences, criticism, detraction, complaints, and fault-finding, which have undermined and ruined so many vocations. In any case, silence cannot be broken without at least losing time and giving bad example. Strive to observe this essential rule, and correct those whom you may find violating it. Such correction is an act of zeal and charity which may help to forestall many sins.

Obedience To these recommendations I add the counsel of obedience, and respect for your Superiors, who represent the authority of God in your regard. By your prompt and generous obedience, try to lighten the account they shall have to render for your souls. Never put them under the necessity of issuing a real command or of using all their authority in dealing with you, for these procedures always

give rise to irritation, dissatisfaction and, too frequently, to secret enmities. Above all, avoid cabals and factions, which are as dangerous for the community as they are for the individual religious who fall victims to these illusions of the devil. If you are under obligation to obey, your Superiors have the duty to direct you and, when necessary, to command you, but always with that sweetness and moderation which add new weight to the command, while not endangering the firmness of authority.

Duties of Superiors Superiors, consequently, should avoid whatever can wound their subjects. They should be on their guard especially against harshness, unnecessary severity, domineering manners, and fickleness. All of these faults result in loss of prestige, effect no corrections, and give rise to resentment and jealousy. Let Superiors bear in mind that it is their duty to give good example, and that they should never demand of others what they do not do themselves. They should be the first to keep the Rules. In a word, their whole conduct should be inspired by a tender and affectionate charity.

I address these counsels in a special manner to those of you who share in the government of the Congregation as capitulants or councillors. If you wish to draw down the Spirit of God upon your meetings, learn how to remain calm, and practice little courtesies and mutual acts of politeness in your deliberations or discussions. Never defend your own viewpoint with too much vigor or obstinacy. Try rather to enlighten one another, and to bring about the adoption of whatever decision impresses you as being most in keeping with equity, truth, or the well-understood interests of your houses, without yielding to self-seeking, jealousy, or prejudice. Whatever may be your motives to the contrary, always accept the opinion adopted by the majority. In such circumstances recriminations are out of place and serve no purpose; too often, indeed, they indicate nothing but poorly concealed spite.

I wish to state here that I approve the changes of obedience made at New Orleans regarding the Directress of the school at Opelousas and the Stewardess of the asylum. By the simple fact of her appointment, the Directress of this school becomes a member of the Provincial Chapter, along with the new Stewardess, Sr. Mary of the Holy Angels.

I also hereby officially appoint a Secretary for this Chapter, but only for its next session. This Secretary will be Sr. Mary of St. Michael,

about whom I have heard most favorable reports. I trust that she will justify the confidence which I place in her and thus make us forget whatever may have been blameworthy in her conduct in the past. These are the only changes which I make in the members of this Chapter; in fact, they only make the Chapter complete. In addition, in order to help Father Sheil, who has already done so much for you, I have decided that while awaiting the arrival of two priests whom I intend to send him, he shall, in company with M. Raymond and under the presidency of the Archbishop of New Orleans, if His Lordship deigns to accept, organize a Provincial Chapter which shall meet at the time of the general retreats of the Brothers and the Sisters, in order to establish temporarily the Vicariate of New Orleans.

Recollections of Visit I feel the need of telling all the Sisters of the Vicariate of Notre-Dame-du-Lac what pleasant remembrances I have of the visit I was able to pay them, and how ardently I desire them to continue to profit from it by the careful observance of all my prescriptions. The only exceptions to these prescriptions are for those cases in which the Superiors, with the majority vote of their Council and of the Vicar who takes the place of a Provincial, shall see fit to modify them. Even in such cases, however, these modifications shall be submitted to me beforehand or, at least, presented for approval as soon as possible, unless the urgency of the matter demand otherwise. I shall also add that, outside the time of the Regular Visit, the Provincial Superior, as well as all other Superiors in general, should avoid making any changes in houses outside their place of residence, without previous consultation with the Superiors or Directresses of these houses and their Councils. In case of disagreements, they should also ask the advice of the Vicar or even of the Provincial Councillors.

For the rest, the new edition of your Rules and Constitutions, which has been submitted for the approbation of our Bishop while awaiting that of the Holy See, will trace out for you on this point, as well as on the majority of other administrative details, the line of conduct you are to follow. In the meantime, it is important not to take any serious steps except in agreement with the Councils or Chapters and with the Provincial. May I be permitted to add that, in case of divergency of opinion, it would be wise to ask the Mother Superior of St.-Laurent in Canada for her viewpoint in similar circumstances, with a view to

establishing the greatest possible uniformity in the government of the Congregation.

I cannot close this Circular Letter without repeating anew my thanks to the Sisters in Canada for the enjoyment they afforded me during my stay at St.-Laurent by their spirit of union, their docility, and their regularity. I trust that, far from allowing these happy dispositions of grace to fade away, they will make them ever stronger under the direction of the Superior General, who until the next General Chapter, will be Mother Mary of the Seven Dolors. Consequently, all the Sisters of the Congregation may henceforth correspond with her, although I reserve to myself the right to settle all important questions until such time as the Mother House of the Marianites is organized.

Spirit of vocation In conclusion, I recommend to you once more the principles of conduct which I have indicated above, convinced as I am that never has it been more necessary or more timely for you to be penetrated with their spirit. Just as your Congregation is entering upon a new path, so you also must renew within yourselves the spirit of your vocation and fidelity to your duties. It is my inmost conviction that on you alone depends the future of your Congregation; you hold its destiny in your hands. It is you who will shackle its upward flight, or who will assist and hasten it according to the fervor or the laxity of your lives.

It is all the easier for you to enter upon this new path because, not being concerned with worries over temporal needs, you have more time and means for fidelity to your exercises. In addition, Providence, whose unspeakable goodness towards you has been so admirable, has just provided the Sisters at New Orleans with a new source of help in their spiritual needs. I shall not recall here all the claims by which M. l'Abbé Raymond has merited my esteem and confidence. The Sisters at New Orleans know how generously and devotedly he offered and gave his priestly ministrations in the most difficult circumstances they have ever had to face. He promises for the future to give a still wider scope to the unselfish cooperation which he has continued up to the present, and wishes to draw still closer the bonds which already unite him to the family of Holy Cross. Consequently, at his request, I have admitted him to community of spiritual interests with us. May the Sisters regard him henceforth as a Father who is completely devoted to them, and

they should have recourse to his experience and prudence whenever they feel the need of assistance. In order to facilitate their relations with this good priest and afford them greater freedom of action in receiving spiritual direction from him, I authorize them to correspond with him without being obliged to show their letters to their Superioresses or Directresses; these latter may not unseal these letters if they are delivered to them.

Confidence for the future Your good will is too well known to me, my dear daughters in Jesus Christ, for me to entertain any doubts about the efforts you will make and the readiness you will show in carrying out the counsels which have been inspired in me by my desire to see you correspond ever more generously with the special graces which God has given you. In this way you will acquire new claims to the esteem and affectionate interest of

Yours devotedly in J.M.J.,
The Superior General
B. Moreau
By order:
The Secretary General
Lamy.

P.S. I have just learned of the death of Brother Louis-Marie, professed, who died at Vigna Pia on January 23rd, after receiving the last Sacraments, and, in addition, the Apostolic Benediction. The death of this good Brother is a genuine loss for his house, where he rendered great services by his activity and generosity. Each one should acquit promptly for this dear soul the usual suffrages.

I take this occasion to correct an omission in my last Circular,³ where I neglected to mention Brother Athanasius among those who answered my appeal of November 14th.⁴

This present Circular shall be read in its entirety at the chapter or the spiritual reading following its reception, and then preserved in the archives of each house, after being translated into English and German for our houses in America.

Given under our signature, the counter-signature of our General Secretary, and the seal of our Congregation, at Le Mans, the day, month, and year as above.

³ Cf. page 47 of this volume.—Translator's note.

⁴ Cf. letter of November 12th, page 43 of this volume.—Translator's note.

No.(9) A-2

February 25, 1858 (page 63)

Death of Brother Seraphim. Various counsels. Devotion to St. Joseph.

J. M. J.

No. (10) 2-B

Notre-Dame de Sainte-Croix

April 13, 1858

MY DEAR DAUGHTERS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

New Constitutions Finally, I can place in your hands the Constitutions which you have asked for so often and awaited so long, but which circumstances independent of my will have prevented me from sending you sooner. To them I have appended a table of contents, as well as the Rules, which are but a further elaboration and application of the Constitutions. It is sufficient to say that this new edition of the Rules became necessary, not only because the previous one was exhausted, but still more because your Constitutions demanded this revision. Consequently, I set to work immediately upon my return from America and have constantly devoted to this task the greater part of my time. You would have received these Constitutions and Rules sooner, had I not feared to compromise the success of my work by too great haste, and had I not wished, before finishing the work, to cull from the experience of the past the lessons it offered me.

Here I think it well to explain all the different modifications and changes which have been introduced into these Rules from the time of the first draft of 1838 up to this last revision. I am well aware that oftentimes surprise was expressed on this score and sometimes even complaints. And yet, what was more simple and more natural? If I could have foreseen the development of the Congregation of Holy Cross from the outset, it would have been possible for me to regulate and coordinate everything in advance. If such were the case, however, the Congregation would have been merely a human organization and not the work of Divine Providence. The fact of the matter is that it

began and developed in a manner so mysterious that I can claim for myself neither credit for its foundation nor merit for its progress. Therein lies the indubitable proof that God alone is the Founder of this Congregation, since, according to St. Augustine, when we cannot find the cause of a good work, we must recognize that the Lord is its beginning and author. In the light of this truth, I had either to follow the designs of Providence by modifying our Rules according as God's plan unfolded before our eyes, or wait, as did St. Vincent de Paul, to give them to you in my declining days. By adopting this latter plan, however, I would have left without Rules or directions all the scattered members of the family of Holy Cross. I would have had to give up the idea of the Congregation, and I would have had to live in fear of being surprised by death before putting the finishing touches to this extremely important part of my work. I would also add that by drawing up these Rules as needs made themselves felt and thus putting them into your hands, you were already quite prepared to accept and put into practice whatever changes the future might demand, because the principles on which they are based remain always unchanged.

In sending you these Rules and these Constitutions, I regret that I cannot make them more authoritative by vesting them with the sanction of the General Chapter. Nevertheless I am convinced that the General Chapter will accept them with gratitude, while at the same time reserving to itself the right to make whatever changes and additions the spirit of God will inspire. Besides, to secure the approbation of the General Chapter, I would have been obliged to defer the publication of these Rules until its next session. This would have entailed too long a wait, since the Chapter will not be held until 1860. For, not to mention my fear of not having then the full use of my sight which is failing so rapidly, I am convinced that it was necessary to complete this revision, first, because the last edition was exhausted, and secondly, because on the occasion of my visit to Canada and the United States repeated requests were made for the Rules in English and German for the postulants and novices who speak only these languages. Hence, since I could no longer postpone this undertaking without delaying receptions of the habit and professions, was it not my duty to put this new edition in harmony with the Constitutions? There are the considerations which induced me to incorporate the necessary changes in a new edition of the Rules. To make this edition more exact, I thought it my duty to submit it for the approval of M. l'Abbé Lottin, and after-

wards to ask for the *Imprimatur* of our Bishop, who is always so kind and devoted to the Congregation of Holy Cross. Besides, this *Imprimatur* is required by Canon Law.

Yet, notwithstanding all the care which I took in this revision, I am far from presenting it to you as perfect. This work always remains liable to new changes according as experience will prove their necessity or usefulness. For this reason, I have reserved the right to give at our annual retreats, and especially at the General Chapter, any necessary explanations, and I shall willingly accept any and all changes which may be recognized as useful or necessary. But, such as it is, my dear daughters in Jesus Christ, I offer this revision to you as my last and most important task. I present it to you with the heart of a father and a friend, trusting that you will receive it with your customary docility, and that it will be the source of the blessing of God on the Congregation in general and on all its individual members.

Respect for I have nought to do now, my dear daughters in Jesus
Constitutions Christ, but to lift my eyes and hands to the Sovereign Lawgiver, to beg Him to accept these Rules, and to bless these Constitutions which have been drawn up for His glory, and to beseech you to practice them in letter and in spirit with unflagging and ardent zeal, and with an enthusiasm born of lively faith and tender piety. Your Constitutions and your Rules will be worthy of all your respect and fidelity if you but consider that they are the fruit of long experience, and contain the substance of the evangelical counsels, the writings of the great masters of the spiritual life, and the principles of conduct handed down by the holiest of Founders to their disciples. You will, then, respect both the Constitutions and the Rules, wherever you may be. You will look upon them as the sole rule of your duties. You will speak of them only with that honor and reverence which are their due. You will take this book and read and reread it repeatedly. You will find in it food for study and meditation. You will devour it as the Angel of the Apocalypse recommended to the Beloved Disciple in regard to another book, and if at first you taste some bitterness, you will afterwards find therein a savor like unto the sweetness of honey.

Dignity of the Rule You will do more than simply respect your Constitutions and Rules. You will learn them by heart, and each Superioress or Directress will see that you know how to

recite them, especially those dealing with your obedience. You will love them as a light which protects your virtue, a staff which steadies your steps, a torch which lights your path, a bond uniting you to one another in subjection to one same Superior. You will see in your Rules the clear expression of the Divine Will in your regard, the surest and easiest means of atoning for your faults and attaining the perfection of your sublime calling.

Spirit of the Rule In this way, like other religious, all the while deeming them quite superior to yourselves, you will have your own particular form and character, and, so to speak, your own special features as Marianites of Holy Cross. But in your observance of the Constitutions you will not limit yourselves to the bare letter. You will be faithful to their spirit. This spirit means that you set yourselves off from the world in which you live, that you separate yourselves from the company of worldlings, and keep yourselves chaste, obedient, and detached from earthly things. This spirit demands vigilance over your senses, the spirit of recollection and the presence of God, fidelity to your work, inspired by supernatural motives, coupled with purity of intention and love of the Divine Master who has promised a reward to His faithful servants. In this way you will live in that atmosphere of self-denial which implies a continual death to self-will, to the flesh and its lustful appetites, to pride and its suggestions, to cupidity and its self-seeking. Your life will be hidden in God with Jesus Christ, who has promised to this heroic renunciation a hundred-fold in this world and life eternal in the next.

Dubignon legacy Faithful to my consoling practice of informing you of my principal worries—a habit which has hitherto done me much good—I shall not close without giving you news of the lawsuit filed against me as a result of the Dubignon legacy. Although this is my own personal affair, nevertheless what concerns me interests all of you too closely not to preoccupy your hearts and minds. I put my case in the hands of Lamotte, an extremely capable lawyer at Laval. There were two verdicts rendered by the unbiased and enlightened court of first instance at Laval. The first exonerated me from the odious accusation of having forged the will; the second, from having ingratiated myself into the good will of the testatrix. The question of a supposed trust fund which had been advanced as a third and last resort by my

adversaries, was also settled in my favor, thanks to the skill of M. Bethmont, lawyer and former president of the bar of Paris, who undertook the defense of my cause and pleaded it admirably. As for the tribunal before which the learned lawyer pleaded, it appeared to me that no serious difficulty would arise, since the deceased had, in a will written in her own hand, manifested the solemn expression of her last desires, namely, that I personally be the sole legatee of all her property, and that I be obligated in no way to devote it to any specified work of charity. (In other words, I was free to use this legacy at will without being guilty of injustice before God or man, since by so doing I was not violating the rights of any third party.) Notwithstanding this decision, delivered after long inquiry by magistrates in a better position than anyone else to appreciate the real import and value of the testimony given before the court, it is possible that the case may be appealed to the Imperial Court at Angers. In view of this, I cannot, until further orders, regard myself as the undisputed proprietor of the legacy and I must be prepared for new vexations.

In spite of all this, we have reasons to thank God for His conduct toward me in this painful situation. Here I am not thinking so much of the outcome of the suit, which thus far has been in my favor, but rather of the fact that the testimony adduced on both sides has not occasioned any scandal for religion, nor injured the good name which is so indispensable for your Superior General. Should, however, anyone be astonished at seeing me engaged in such a law-suit, I reply in the words of St. Vincent de Paul, "I grieve deeply to go against the counsel of the Lord who does not wish His followers to go to court. If I have done this, it is because I could not in conscience renounce property which I had so legitimately acquired". I can add further that I determined to fight this case only because venerable prelates and a Prince of the Church assured me that I could not refuse the legacy of Mlle. Dubignon, "without showing weakness and betraying the religious intentions of the deceased".

New Orleans As the Superior of our houses at New Orleans, in his quality as Vicar, cannot have the assistance of a regular Council until the arrival of a new group of religious, he will have an understanding with the Archbishop on any difficulties which may arise in his administration, and which cannot be delayed for my decision. He will take care, however, not to decide by himself those

matters which, according to our Rules and Constitutions, must be put to a vote. His Lordship will be asked to appoint an extraordinary confessor for our Sisters. Father Shiel, in agreement with the local and the Provincial Council, will handle all matters pertaining to our religious.

Accounts I am happy to announce, my dear daughters in Jesus Christ, that at last our new system of bookkeeping is functioning at the Mother House. The better to teach you how to conform your administration to ours, I have decided to gather together at Notre-Dame de Sainte-Croix, about August 10th, all the Superiores and Directresses from France. You will not fail to answer this call; consequently, no one should be absent from her house in the interval between the tenth of August and the beginning of our vacation. If the local authorities have decided to postpone the end of your classes until after the tenth of August, you will have an understanding with them so as to obtain, in my name, permission to leave at the time stated, unless they agree to have you resume classes sooner.

Dacca Mission I recommend particularly to your prayers our Dacca Mission, whose needs are immense. Then, too, there is talk of promoting to the episcopate the religious who is to be appointed Vicar Apostolic. For this intention all will recite the *Veni Creator* for eight days. In addition, in order to thank God for the graces He has showered upon us, through the intercession of the Blessed Virgin Mary and St. Joseph, each member will say once the *Te Deum*, the *Magnificat*, and the hymn *Te, Joseph celebrent*.

The Mother House is organized as follows, although none of those here named should change residence until further orders:

Superior General	Mother Mary of the Seven Dolors
First Assistant	Mother Mary of St. Angela
Second Assistant	Mother Mary of the Passion
Third Assistant	Sister Mary of St. Alphonsus Rodriguez
General Secretary	Sister Mary of the Redemption
General Steward	To be appointed
General Treasurer	To be appointed

This Circular Letter shall be read in its entirety at the chapter or spiritual reading which follows its reception, and afterwards preserved

in the archives of each house, after being translated into English and German for our houses in America.

Given under our signature, and the counter-signature of our Secretary General, and the seal of our Congregation, the day, month, and year as above.

B. Moreau
Superior General

J. M. J.

No. (11) 3-B-C

(Supplement to Letter No. 96 addressed to the Priests and Brothers—page 73.)

Solitude of the Savior
June 16, 1858

MY DEAR DAUGHTERS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

Appointments and directions In order to complete the personnel of the Mother House, the organization of which I mentioned in my preceding Circular, I hereby appoint Sister St. Gregory, from Canada, as General Steward, and Sister Mary Assumption, from the house of the Immaculate Conception at Notre-Dame-du-Lac, as General Treasurer.

These Sisters, with the others who constitute the Mother House, shall assemble for the General Chapter in 1860, and the Mother General will spend the last three months of 1859 at the Provincial House of the Immaculate Conception at Notre-Dame-du-Lac. In October Sister Mary of St. Alphonsus Rodriguez will leave France with a companion for New Orleans, where she will organize the Provincialate; she will make her residence at the work-school.

Sr. Mary of St. Patrick will be local Superioress at New Orleans, at the same time continuing as Mistress of Novices and retaining her residence at the Novitiate. After the arrival of Sr. Mary of St. Alphonsus Rodriguez, Mother Mary of the Passion will take over the direction of the house at Plaquemine until the General Chapter, which she will attend as Third Assistant of the Mother General.

No one, not even the Provincials of the Priests and Brothers, may detain or read letters addressed to the Mothers Provincial.

This present Circular Letter shall be read in its entirety at the chapter or spiritual reading following its reception, and then preserved in the archives of each house, after being translated into English and German for our houses in America.

Given under our signature, the counter-signature of our General Secretary, and the seal of our Congregation, at LeMans, the day, month, and year as above.

The Superior General
B. Moreau

By order:
The Secretary General
L. Lamy

No. (12) A 3

September 8, 1858 (page 80)

Death of Sr. Mary of St. Anne.

No. (13) A 1

September 27, 1858 (page 81)

Death of Sr. M. of St. John the Evangelist. Pestilence at New Orleans.

No. (14) A 1

October 14, 1858 (page 82)

Death of Sr. Mary of St. Patrick and a Brother at New Orleans. List of Provinces or Vicariates.

No. (15) A 1

October 20, 1858 (page 84)

Death of Brother Charles. News from New Orleans.

J. M. J.

No. (16) 4-B

Thymadeuc
January 2, 1859

MY DEAR SISTERS:

May the grace of our Lord, and the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

General Visit It is with a heart still full of the sweet memories of my trip to Canada, Notre-Dame-du-Lac, St. Mary's, Chicago, and Philadelphia that I take advantage of my retreat at Thymadeuc to thank you for your New Year's greetings and to announce the resumption of the General Visit. Perhaps you have been surprised at its being interrupted so long, but I have not been able to continue it since my return to France. To insure its greater success, it was necessary, first of all to organize more effectively the administration of each establishment and to regularize the accounting system of the Mother House, conformably to the Constitutions which the Holy See has deigned to give us, and according to the prescriptions of my Circular Letter of February 1, 1857. It was necessary also to train Stewards according to the new system, to draw up models for keeping the entries in a uniform manner and to accompany them with the instructions necessary to make them intelligible. Besides, it was imperative to revise your Rules, so as to harmonize them with our Constitutions. Then, too, as the first edition of your *Meditations* was exhausted, a second became all the more indispensable, since I insist that it be used exclusively, as the only one approved for your Congregation. Finally there was the work of getting the bookkeepers to change their old method for the new before January 1, 1858, which was the date I had set for this transfer. Now all this took no less than thirteen months, and I fear that I shall still find some of our houses backward in this regard.

I need not add that, on my return from America, I found a lawsuit pending in the Court of Laval. You will pray, then, that justice be done, and particularly that God's holy will be accomplished. It is this which preoccupies me above all in my prayers, though, of course, I do not forget the cherished family of which I have become the

spiritual Father. There is nothing in the world dearer to me than Holy Cross. Day and night it is the object of all my desires and solicitude.

This is my reason for sending you from the depths of my retreat some recommendations intended to establish on a firmer basis that harmony and cordial understanding without which you would be unable either to measure up to my confidence or be of help in the salvation of souls.

Kinds of authority in the Congregation

In the first place, to avoid disorder and confusion among inferior authorities, it is important to have clear ideas on hierarchical order in the government of the Congregation. Now there are three kinds of power in our Congregation: that of *jurisdiction*, that of *domination*, and that which results from the vows.

Power of jurisdiction

The first is a spiritual power derived from the keys of the Church. It acts immediately on souls, binding and loosing consciences. Such is the power of the Pope over all the faithful, of the bishops over their dioceses and, under the direction of the bishops, of pastors over their parishioners. Now this power, which the Superior General has received from the Holy Father, and which constitutes in him ordinary jurisdiction, is transmitted by the same Superior General to all the Salvatorists for the religious of his Congregation. They may not, however, exercise this power over outsiders or over yourselves, unless the bishops of the dioceses where Providence has placed you grant them this jurisdiction, because to hear the confessions of religious it is necessary, under pain of censure and nullity of the absolution, to obtain special faculties from the Ordinary.

Power of domination

The power of domination consists in the right every Superior has to command his inferiors and to employ them as he deems just within the limits of the Constitution and Rules. Now this right is enjoyed by all Salvatorists, Josephites, or Marianites who have any power whatever as Superiors or Directors. Without it they would lack the authority of Superiors and the right to the obedience of their subjects, and so would be unable to govern the establishments entrusted to them. Thus we readily recognize this power in all those who have been made Superiors, from the

General of the Congregation down to the Sister Superior who has coadjutor religious under her direction.

Hierarchy of authority It is imperative that you who up to the present, have been accustomed to address yourselves to me for almost everything, now follow the regular channels of authority. In other words, in each Vicariate or Province you will have recourse to the Vicaress or the Mother Provincial. She, in turn, will correspond with the Mother General, and the latter with me. Hence it is that Stewardesses, or Superioresses of particular establishments who have no special Stewards, have the obligation of sending to the Mother Provincial at the end of each semester a general summary of receipts and expenses since January 1, 1858. This report must then be approved by the Mother Provincial and sent by her to the General Stewardess, conformably to Articles 1 and 2 of your Constitution X. All should remember that the particular and detailed accounts of each house, as well as its budgets, must be received and approved by the Provincial Chapter.

Correspondence I have made it plain, my very dear Sisters, that you must no longer correspond with me, neither for New Year's, nor for my feast day, nor for any spiritual or temporal matter, unless you are Provincials. You should, on the contrary, address yourselves to your respective Superioress. I except the case where you would not thus find the help you need, for then you have the right of recourse not only to your Mother General but also to me personally, and I shall consider it a duty as well as a pleasure to reply. Still your letters must come to me through your Superiors. These Superiors, however, may never read, much less detain such correspondence. By so doing they would abuse your confidence and their power of domination.

Power of religion There is still a third power which results from profession, and which I gladly call the *power of religion*, because it is exercised principally toward religious. It is the right we give a person to command, promising God to obey Him in the person of the one on whom this right is bestowed. From this results the power of commanding in virtue of holy obedience. Now this promise so binds us to obey a Superior who commands within the limits

of the Constitutions and Rules, that we cannot fail to obey without sacrilege. For if we cannot refuse obedience to one who has the power of domination, without violating justice which obliges us to give to each one his due, we certainly go counter to the virtue of religion by refusing submission to one to whom we have vowed obedience. Religion obliges us to accomplish every vow which has not become illicit or which it is not morally impossible to keep. That is why in our Congregation we cannot obtain a dispensation from our vows except from the Superior General or the Sovereign Pontiff, who alone has over the universal Church the three powers just explained, and who alone can dispense from the vow of perpetual chastity.

Obligations of vows Take great care then, my dear Sisters, not to ask the bishops of the dioceses where obedience has placed you to dispense you from any of your vows, for they have no power to do so. On the other hand, do not imagine that it depends only on my will to grant dispensations. There must be serious reasons for the licit use of this power, otherwise I myself would commit a grave sacrilege. For these reasons, novices must reflect carefully before contracting these sacred engagements of which, as Jesus Christ has said, not all are capable, but only those to whom grace has been given from on high. But if you have the happiness of belonging to the number of those privileged disciples, take courage and have confidence, for the Divine Master will not permit you to be tempted beyond your strength, and will enable you always to emerge from the combat glorious and triumphant.

Prayer and mortification To merit this grace, we must constantly become more and more devoted to prayer and mortification. For, along with vigilance, these are the two conditions on which our Saviour has promised victory. This reminds me to recommend fidelity to Rules 14, 16, 19, and 23, because I am convinced that with prayer and the spirit of penance each one of you will save her soul. Without these dispositions, on the contrary, you yourselves will be lost in your efforts to save others, or, at least you will deaden the spirit of God among you. You will not only never attain your end, which is religious perfection, but you will retard the progress of the Congregation, instead of cooperating in its expansion.

Example of Christ and the saints Consider the lives of Jesus Christ and the saints, our models! What assiduity in prayer and what continual mortification were theirs! "They served God", says the pious author of the Imitation, "in hunger and thirst, in cold and nakedness, in work and fatigue, in vigils and fasting. . ." They work by day and pass the night in long prayers. Is not all this still practiced by the fervent religious in whose midst it is my privilege to taste the sweetness of retreat? These worthy sons of St. Bernard, these austere Trappists, eat only once a day, although they devote themselves to the most severe manual labor and consecrate the greater part of the night to chanting the Divine Office. Oh, what fervor they manifest in their exercises of piety! What holy emulation they practice in their efforts to acquire virtue! What fervor they put into the observance of the Rules! What respect they profess for Superiors, and what submission to their least prescriptions! What is our life in comparison with theirs? At least, my dear Sisters, let us learn to carry courageously the yoke of the obedience which we have vowed, and to practice poverty in our furniture, clothing, and food. Let us not neglect any of our spiritual exercises, least of all, the reception of the Sacraments and our weekly Hour of Adoration.

Interior life Thus sustained by grace, we shall be able to labor for our neighbor's salvation without endangering our own, and to devote ourselves to works of apostolic zeal without forgetting that work which should be our constant care and without which the others cannot succeed or at least will be of no avail, that is, the work of our personal sanctification. "What will it profit a man to gain the whole world if he suffer the loss of his own soul?" asks Jesus Christ. Oh, give heed to this sacred oracle, you who so easily sacrifice piety to learning, meditation and the Little Office to study, rising in the morning to uselessly prolonged rest, silence to the itch for talking. To such should we not say with the author already quoted that "we must first of all have zeal for our own advancement before we begin to show so much for that of others?"

Works of zeal Speaking of zeal, I believe I ought to recommend for our houses of education only those works of piety and charity which exist in the Institution attached to the Mother House, in order that we may establish a certain uniformity and avoid

too great a multiplicity. I am greatly consoled to see how the months of the Holy Infancy, St. Joseph, and the Blessed Virgin are observed at Notre-Dame de Sainte-Croix. I am also pleased with the organization of the three Associations, of the Holy Infancy among the students under twelve years of age, the Propagation of the Faith among the others, and St. Joseph among all, without distinction of age. Try then to do the same, without adding anything further, and you will have done much for the sanctification of youth by spreading the spirit of prayer and the habit of Christian almsgiving.

Devotion to St. Joseph Direct special attention to promoting devotion to St. Joseph, not only because of his high sanctity, but also because of the great privileges which God grants him in favor of those who piously invoke him. Of these, the first is the virtue of chastity obtained through his intercession, or victory over the temptations of the flesh and the senses, to which one may have had the misfortune to succumb in one's past life. The second is a special assistance against the demon at the last hour and the grace of a happy death. This is why I beseech all the members of the family of Holy Cross to pray often to this matchless Patron of our Congregation and to inspire this devotion in young people and Christian families. Recite with more fervor than ever the morning prayer: "I address myself to thee, O St. Joseph", laying particular stress on the words: "Bring to the Congregation subjects who will glorify God, and suffer not any unworthy herein". Besides, let us not forget that he is the model of the instructors of youth, since he was commissioned by heaven to watch over the infancy of our Lord and to provide for His wants.

Devotion to the Passion I would be pleased to learn also that wherever there is a copy of the Holy Face, like those distributed at Rome, a special homage is paid to it, as is so happily the custom in the crypt of our Conventual Church. There this image remains exposed to the veneration of visitors, with a lamp burning in its honor, and before it fervent servants of God come to recite the Litany which is enclosed with this Circular. It seems to me that this practice must be very pleasing to the Saviour whose sufferings for our redemption we too easily forget. For this same reason I recommend that all make the Stations of the Cross devoutly at least once a week, passing from one station to another without moral interruption. Were

you to omit this last detail you would not gain the indulgences, even though you pray before all the stations on the same day. This point has been settled by Pius IX. This prescription refers likewise to the beads. His Holiness has further decided that to gain the indulgences attached to the prayer before a Crucifix, *Behold me O good Jesus*, one must in addition pray piously for the intention of the Pope.

Some have expressed surprise that the new edition of the Rules did not speak of suffrages for deceased novices to be performed outside of the house where death takes place. I answer that, as the novices do not form part of the Congregation, and as deaths are multiplying in proportion to the growing number of subjects, I feared to overburden you with suffrages by asking more. The Directory however, exhorts you to do more, and charity will inspire you to make up for what I did not feel free to prescribe in favor of these dear dead.

Trials at New Orleans This is also the place to recommend to your prayers three novices, two Josephites of New Orleans, Brothers John and Aloysius, and a Salvatorist of the Mother House, M. Launay, who have fallen asleep in the Lord since my last Letter. You will remember that in this Letter I told you of the trials of Father Sheil, who lost seven subjects during the latest ravages of yellow fever. Thanks be to God, health has been restored to this devoted confrère and his tribulations have served to renew the members of his community in the spirit of fervor and devotedness without discouraging the new vocations which have presented themselves since the cessation of the destructive scourge.

Annual retreats To avoid the accumulation of accounts which has occurred at Notre-Dame de Sainte-Croix on the occasion of the general retreat, as well as to obviate the expenses incurred by transferring so many religious, and the extreme difficulty of hearing so many Directions in a few days, I decree that for the future you will gather at the Provincial Houses for the annual retreat, and that the accounts will be verified by the Visitors and sent to the proper authorities at the time indicated by the Rule. The retreats, then, will be held, as far as possible, at Notre-Dame de Sainte-Croix, Maulévrier, Paris, Saint-Laurent, Sainte-Marie-du-Lac, Philadelphia, Chicago, and New Orleans, even at Opelousas, although it is not a Vicariate. This plan shall be followed unless the Vicars think it better not to move to

those of the above-mentioned localities where they have no residence. It is for them, after all, in agreement with the Mother General and the Mother Provincial, to arrange for the retreat in the most economical manner possible and to the best interests of the Province, just as it is their duty to indicate the time of the annual retreat and to grant extraordinary holidays or vacations in the houses subject to their authority. You will take advantage of the next retreat to elect delegates to the General Chapter of 1860.

Measures of economy With a view to order and economy, I ask you not to use letterhead paper except for the administrative purposes, or envelopes except when writing to ecclesiastical Superiors or to the civil authorities. It is necessary, moreover, to avoid increasing the postage on letters by using excessively heavy paper, as happens in America. It is also against economy to use envelopes without necessity, as was done by several in returning my questionnaire on regular discipline. Instead of simply folding the sheet and writing the address on the blank side, they used envelopes and thus caused extra postage to be charged at the post office.

Various prescriptions I must remind you here that no religious may, without violating the vows of obedience and poverty, correspond uselessly with anyone, whether members of the Community or not, especially without knowledge of the Superiors. Unnecessary traveling is also forbidden, as are also all reunions arranged purely for pleasure purposes. It is not permitted to serve an elaborate breakfast on Sundays or holidays, or to introduce the slightest modification in the religious habit. The weekly holiday shall henceforth be on Thursday instead of Wednesday for the entire Congregation, and extra free days shall not be granted without the permission of the Superior.

I would like to be able to give you news of Fathers Dufal, Maniel, and Fourmond, who set out in the month of October for our mission in Dacca. To date I have received none, except from Alexandria, where they arrived in good health. I can but recommend them and their companions to your prayers.

This present Circular Letter shall be read in its entirety in chapter or at the spiritual reading following its reception, and then preserved in the archives of each house, after being translated into English or German for our houses in America.

Given under our signature, the counter-signature of our General Secretary, and the seal of our Congregation, at Thymadeuc, on the day, month, and year as above.

The Superior General
B. Moreau

By order:
The Secretary General
Lamy

No. (17) A-1

March 24, 1859 (page 100)

The Laval lawsuit. Calumnies. Various counsels.

No. (18) A-1

April 5, 1859 (page 102)

Decease of Brother Marie-Benoit.

No. (19) A-1

May 5, 1859 (page 103)

Intentions recommended to the prayers of the Community.

No. (20) A-1

June 15, 1859 (page 104)

Various counsels. Death of Father Vérité.

No. (21) A-1

July 3, 1859 (page 107)

Death of Father Lafarge. Various counsels.

J. M. J.

No. (22) 5-C

Notre-Dame de Sainte-Croix

Le Mans

July 18, 1859

MY DEAR DAUGHTERS IN JESUS CHRIST:

I hasten to ask your suffrages in favor of the good Assistant to your Mother General, of whose death I have just learned indirectly. The obituary notice was undoubtedly lost in the mails.

I take advantage of this sad occasion to decree that until the next General Chapter the religious in charge of individual houses are to be referred to as "Sister Superioress" or "Sister Directress".

Lastly, I ask that at St. Mary's you follow the example of Canada and the Mother House. Conform to my prescriptions as Founder regarding the services rendered to our priests and Brothers, and the manual work mentioned in article 2 of your Constitution I. Otherwise you would run counter to the designs of Providence on your Congregation.

I am, my dear daughters,

Devotedly yours,

Moreau

J. M. J.

No. (23) 6-C

Notre-Dame de Sainte-Croix
Le Mans
September 10, 1859

MY DEAR DAUGHTERS IN JESUS CHRIST:

Various counsels Now that each one of you has received her obedience and thus knows the will of God, I feel the need of recommending to you the spirit of union, fidelity to your exercises of piety, careful observance of silence, and the avoidance of useless contacts with the world. Consequently, love one another, without any distinctions between teaching Sisters and temporal Coadjutors, not forgetting that the Blessed Virgin spent her whole day in housework, without the help of any servants. Never sacrifice your exercises of piety to other occupations, unless this be demanded by charity. Avoid useless conversations, needlessly prolonged sessions in the parlor, and all visits and journeys which are not strictly necessary. Unless you follow these counsels, you will lose the spirit of your vocation and fall into the spirit of the world. Obey your Superioresses and Directresses as you would obey me in everything conformable to your Rules and Constitutions. In this way you will draw down divine blessings on your coming General Chapter. This is my prayer for you to our Lord in whom I am,

Your most affectionate and devoted servant and father,

Moreau

J. M. J.

No. (24) 7-B-C

Notre-Dame de Sainte-Croix
November 10, 1859

MY DEAR DAUGHTERS IN JESUS CHRIST:

General Chapter I do not believe it well to wait for the opening of your General Chapter to call your attention to the importance of this session. Though there are but few of you destined to take part in it, all of you have an interest in its happy outcome, and so should pray for this intention. Besides, it has occurred to me that it would help you to know beforehand the principal matters to be discussed in the Chapter, and to know who are the members of the Committees which I thought it well to appoint, in order that you may address your observations to them. This will provide the capitulants with a clearer knowledge of the needs of the Congregation, and enable them to give to each problem well-considered attention.

Convinced that I shall not regret having shown complete confidence in you in this grave circumstance, I shall lay before you very frankly the plan I should like to see followed out in this Chapter. This will afford you time to weigh well your various reflections.

Spirit of the Chapter I have but one request, my dear daughters in Jesus Christ, and it is that you, in all your communications with the General Capitulants, and they, in turn, in their examination of your suggestions, be animated with that supernatural intention which protects all discussions against self-love and bitterness, and particularly all prejudice which would make one insist on being right in the face of any and all objections.

As I am most desirous of having suggestions on all points of administration, in which I have hitherto borne the painful responsibility almost alone, I shall be pleased and grateful to accept light from whosoever it may come. Do not be afraid, then, after having sought guidance from God, to make known your observations; then send them on to me, in all liberty and frankness, either directly or through the inter-

mediary of the Committees. Bear in mind, however, that after offering your advice, you are obliged in conscience toward the Chapter to submit unreservedly, without ill-feeling and especially without criticism, to whatever it shall deem advisable for the interests of the entire Congregation, or of certain houses or members. You would owe the Chapter this obedience, even if you were not free to make known your own opinions.

Spirit of docility Hence I count on a docility so perfect that the results of our labors will encounter no opposition among the members of our religious family, but, on the contrary, will contribute towards tightening among us the bonds of perfect union. It is thus that in the midst of the hard trials which await us, we shall tend more earnestly than ever before to our common end by the use of common means.

Except for the modifications which the General Chapter may feel it its duty to introduce into the plan which I have adopted, the Sisters on the Committees mentioned below, even though they have not been elected for this session, will meet with the Chapter, but without the right of suffrage, to discuss such business as shall have been assigned to them for examination. They shall then leave the chapter room.

I have thought it well to appoint three Committees, each composed of three members, and to designate the chairmen and secretaries so that all may know beforehand to whom to address their suggestions.

In order that the Sisters who make suggestions may not complain that the secretary of the committees has not expressed their idea clearly enough, they shall write themselves to one of the Sisters thus appointed and shall explain their motives and sign their names.

By a majority vote, each committee shall discard all communications which it does not think useful or proper to present to the Chapter.

COMMITTEE ON ACCOUNTS

Sr. M. of the Redemption
 Sr. M. of the Savior, Secretary
 Sr. M. of St. Leocadia¹

¹ Since Sr. M. of St. Gregory is not well enough to travel, she will be replaced by Sr. M. of St. Leocadia.—Note in the original.

CIRCULAR LETTERS

COMMITTEE ON STUDIES

Sr. M. of St. Angela
Sr. M. of Our Lady of Victory
Sr. M. of Holy Cross

COMMITTEE ON RULES

Sr. M. of St. Alphonsus
Sr. M. of the Passion
Sr. M. of the Compassion

I recommend to your prayers Sr. M. of St. Columba, who died at St. Mary's Academy after receiving the sacraments of Extreme Unction and Holy Eucharist.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

The Superior General
Moreau

J. M. J.

No. (25) 8-C

Notre-Dame de Sainte-Croix

Le Mans

February 1, 1860

MY DEAR DAUGHTERS IN JESUS CHRIST:

As I promised in my Circular Letter of last November 10th, I now send you a list of the principal agenda for each of the Committees which I have appointed for the next Chapter. I do this in order that the respective chairmen may arrange in advance the observations which may have been presented to them in writing, communicate them to members of their Committee, so that all may examine them carefully, and draw up their own suggestions.

I. COMMITTEE ON ACCOUNTS

1. Are there reasons for modifying any of the Rules or prescriptions of the Superior General on accounting? State changes to be made.

2. Has each one received from the General Stewardess all the registers or account books paged and paragraphed by her? Indicate what may appear faulty under these headings.

3. Are the accounts of each house, as of January 1, 1858, kept according to the rules, prescriptions, and models pertaining to this important part of administration? It is important, above all, to be sure that there have been no violations of Article 5 of Common Rule 48, or of Article 5 of the Particular Rule on Stewardesses.

4. Would it be feasible to add to Article 5 of Common Rule 48: "The budget will be voted annually in May, and received at the Mother House by July 1st at the latest, so as to be put into effect the following year?"

5. It is the business of this Committee to receive the report of the General Treasurer on accounting since January 1, 1858; to verify and submit for the approval of the Chapter the general accounts of this two-year period; to point out any mistakes therein, and to suggest any possible improvements or savings by the General Administration which may have escaped the attention or foresight of the General Treasurer.

II. COMMITTEE ON STUDIES

1. What class books have been used up to the present, and are there reasons for preferring some to others?

2. Draw up a definitive list of the works to be adopted for the future in primary and secondary teaching.

3. What observations are to be made on the *Pedagogy* and the *New Reader*?

4. Draw up a general plan of studies and submit it for the approval of the proper authorities.

5. See to it that the examinations demanded by the Rules have been taken, and secure the general average of each member for the records of the General Administration.

6. Should the General Chapter formulate a decree concerning the teaching of singing, painting, etc. in the houses of the society?

III. COMMITTEE ON RULES

1. Are there sufficient grounds for asking the French government for the recognition, and the Holy See for the approval of your Congregation?

2. What modifications should be made in the next edition of the Rules and the Directory?

3. Are there still any variations in the religious habit of your Congregation?

4. Are there grounds for formulating a decree on enclosure for the Sisters in the service of the Priests and Brothers of Holy Cross, and on their mutual relationships?

5. Examine the English translation of the Rules and Constitutions, as well as of the Directory, as prepared by Mother M. of St. Angela, in order to present them for our approval and subsequent printing.

6. Should we not maintain the union of prayers between all the Marianites and the Salvatorists and Josephites, without distinction between the Sisters assigned in the houses of the latter and those employed elsewhere?

It is important that each house send to the General Chapter any suggestions it may wish to make with regard to improvements in its temporal or spiritual condition. Provincial Superiors should also bring copies of all their important administrative documents, such as government authorizations, articles of incorporation, foundation, agreements, contracts etc.

It is my hope, my dear daughters in Jesus Christ, that you will see in all this nothing but great deference on my part for the authority of your General Chapter with a sincere desire to see your Congregation make continual progress towards its proper organization.

There remains for me now only to exhort the chairmen of the Com-

mittees to secure any information or suggestions which they may need. Hence, I ask all the members of our family to send them any suggestions which they think should be submitted to the Chapter. They should, however, as far as possible, either in the coming committee meetings or in agreement with the Sisters in their locality, draw up the minutes or make a summary of their deliberations.

Just as I conclude this letter, I am informed of the death of Sr. M. of St. Narcissus, a professed religious at Notre-Dame de Sainte-Croix, Le Mans. I recommend her to your prayers.

Given at Notre-Dame de Sainte-Croix, Le Mans, the day, month, and year as above.

The Superior General
Moreau

By order:
The Secretary General
A. Séguin

J. M. J.

No. (26) 9-C

Notre-Dame de Sainte-Croix
Le Mans
April 21, 1860

MY DEAR DAUGHTERS IN JESUS CHRIST:

General Chapter Although my last Circular has acquainted you with the instructions I wished to offer regarding the preparation of the work of your General Chapter, and although I hope soon to have the happiness of speaking directly to those Sisters who will be your representatives at the Mother House, still I feel the need of addressing you again by letter before our important meeting.

I should like to have all the capitulants and delegates provide themselves, before coming to the Mother House, with all the documents necessary for the success of this meeting. To this end, the Provincial Chapters must meet in order to collect and summarize the recommendations of all the houses, agree on the list of school books, and if possible, arrange that the annual retreat be made before the departure of the capitulants for the Chapter. This latter would be an excellent measure to forestall the efforts of the enemy of all good during the absence of the Superiors.

Correspondence It is important also that on this occasion each Sister be free to write to me or to the Mother General, without fear of her letters being opened by anyone. I absolutely forbid any one in our houses to use any stamp or seal other than that of the Superioress or Directress. This latter is to read and seal all correspondence, except that coming from higher Superiors or addressed to them. Any other procedure would involve serious sin. I might add that all novices and professed Sisters are always free to correspond with their former Mistress of Novices for their spiritual needs. No Superioress may read such correspondence if the letters are marked on the outside with a capital "D"; this will be sufficient indication that they pertain to matters of Direction. Nevertheless, this liberty should not be used too often or become an abuse, if for no other reason than to avoid violations of the vow of poverty by useless expense.

In conclusion I suspend all receptions of the habit and all professions until after the General Chapter and the arrival or return of the Superioresses to their respective houses.

I recommend that all the capitulants and delegates receive the blessing of their bishop and secure a testimonial letter.

Lastly, care should be taken not to omit the annual examination on the rules pertaining to obediences.

Given at Notre-Dame de Sainte-Croix under our signature, the day, month, and year as above.

The Superior General

Moreau

J. M. J.

No. (27) 10-C

Notre-Dame de Sainte-Croix
Le Mans
May 13, 1860

MY DEAR DAUGHTERS IN JESUS CHRIST:

I have just received the following sad news, which I hasten to transmit to you:

Saint-Laurent, Canada

Very Reverend Father:

I have the honor to inform Your Reverence that Sr. Mary of St. Maximus, a professed Sister, known in the world as Philomene Archambault, born at S. Henri de Mascouche, who was cook in the house of Ste.-Marie at S. Laurent, passed to a better life on the twenty-second day of the month of April, 1860. She died at the age of twenty-two years and eighteen days, after receiving the Sacraments of Penance, Holy Eucharist, and Extreme Unction, and was buried on the twenty-eighth of the same month. I ask Your Reverence to announce this death to the Congregation, in order that this dear soul may be benefitted by its suffrages as soon as possible.

For your consolation I might add, Very Reverend Father, that the death of this humble Sister afforded special edification to the entire community. During the three and a half years she had spent with us, she had given proof of unusual generosity and good will; I really feel that her generosity helped to hasten her end. Unfortunately, the health of the Sisters gives way in a short time because of the excessive work for so small a number, especially in a difficult climate; almost all the Sisters are suffering from exhaustion.

I have the honor to be, Very Reverend Father, etc.

Sr. M. of the Seven Dolors

I can only recommend this important work in Canada to the generosity of those Sisters in France who may feel called by the spirit of God to volunteer to accompany the Reverend Mother General, after the General Chapter, in her difficult mission.

Receive, my dear daughters in Jesus Christ, the assurance of my perfect devotion.

The Superior General
Moreau

P.S. I recommend more urgently than ever before that you observe enclosure in the houses of the Priests and Brothers and avoid all useless contact with them.

No. (28) A (B)

June 29, 1860 (page 138)

The only change is in the salutation: My dear daughters in Jesus Christ.
The elevation of Fr. Dufal to the episcopacy.

J. M. J.

No. (29) 11-C

Notre-Dame de Sainte-Croix
Le Mans
September 1, 1860

MY DEAR DAUGHTERS IN JESUS CHRIST:

General Chapter You are doubtless anxious to learn the results of the deliberations of your General Chapter, and I hasten to satisfy your desires by announcing the elections and the appointments made by the Chapter, as well as the new organization of your Councils and the acts dealing with the government of your society.

The following were present with us at all the meetings:

Father Chappé, our Assistant
Mother M. of the Seven Dolors, Superior General
Sr. M. of St. Angela, First Assistant
Sr. M. of St. Alphonsus, Second Assistant
Sr. M. of the Passion, Third Assistant and Delegate from Louisiana
Sr. M. of St. Leocadia, General Stewardess and Delegate from Canada
Sr. M. of the Redemption, General Secretary
Sr. M. of the Assumption, General Treasurer
Sr. M. of the Compassion, Delegate from France
Sr. M. of the Ascension, Delegate from Indiana

ELECTIONS AND APPOINTMENTS

I.

General Officers

First Assistant—Sr. M. of the Redemption
Second Assistant—Sr. M. of St. Magdalene

Third Assistant—Sr. M. of St. Leocadia
 General Secretary—Sr. M. of St. Bernard (France)
 General Stewardess—Sr. M. of the Savior
 General Treasurer—Sr. M. of St. Eugenia (Canada)
 General Prefect of Studies—Sr. M. of St. Angela

II.

Province of France

Provincial Council:

Sr. M. of the Redemption—Provincial
 Sr. M. of the Visitation—Assistant
 Sr. M. of the Assumption (France)—Stewardess
 Sr. M. of the Infant Jesus—Secretary
 Sr. M. of the Victories—Prefect of Studies
 Sr. M. of the Blessed Sacrament

Provincial Chapter:

The Superioress of the house at Paris
 The Superioress of the house at Maulévrier
 The Superioress of the house at St.-Brieuc
 The Superioress of the house at Vendôme

Local Council at Sainte-Croix:

Sr. M. of Nazareth, Superioress and Mistress of Novices
 Sr. M. of St. Philomena—Assistant
 Sr. M. of St. Bernard—Stewardess
 Sr. M. of St. Cecilia—Secretary

III.

Province of Canada

Provincial Council:

Province to be governed by the Reverend Mother General
 Sr. M. of St. Magdalene—Assistant
 Sr. M. of the Resurrection—Prefect of Studies
 Sr. M. of St. Henry—Stewardess
 Sr. M. of the Conception

Provincial Chapter:

The Superioresses of the Province

Local Council at Saint-Laurent:

Sr. M. of St. Magdalene—Superioress
 Sr. M. of St. Gregory—Assistant
 Sr. M. of St. Leocadia—Mistress of Novices
 Sr. M. of St. Genevieve—Stewardess

IV.

Province of Indiana

Provincial Council:

Sr. M. of St. Liguori—Provincial
 Sr. M. of St. Ursula—Assistant
 Sr. M. of St. Edward—Stewardess
 Sr. M. of St. Angela—Prefect of Studies
 Sr. M. of St. Emily

Provincial Chapter:

The Superioresses of the Province

Local Council at St. Mary's:

Sr. M. of St. Elizabeth—Superioress and Mistress of Novices
 Sr. M. of St. Arsenius—Assistant
 Sr. M. of St. Ambrose—Stewardess
 Sr. M. Cherubim—Treasurer
 Sr. M. of St. Francis de Paula—Prefect of Health

The Directress at Notre Dame will be a member of the Local Council, and Mother Ascension is hereby appointed Superioress at Chicago.¹

V.

Province of Louisiana

Provincial Council:

Sr. M. of St. Alphonsus—Provincial
 Sr. M. Holy Cross—Assistant
 Sr. M. of St. Bernard—Prefect of Studies
 Sr. M. of St. Helena

Provincial Chapter:

The Superioresses of the Province

Local Council at New Orleans:

Sr. M. Holy Cross—Superioress and Mistress of Novices
 Sr. M. of St. Sebastian—Assistant
 Sr. M. of St. Michael—Stewardess
 Sr. M. of the Nativity

VI.

Eastern Bengal

Sr. M. of the Passion, Superioress

N.B. The organization of the local councils will be further completed in each Province.

¹ These two appointments are made in a note added in ink in the margin of the original in the Provincial archives at Notre Dame.—Translator's note.

CHAPTER DECREES

I. The Constitutions are unanimously approved by the Chapter.

II. No foundation will be accepted without an enclosure separating the Sisters from contact with outsiders.

III. The Superiors of the two Congregations will exercise strict vigilance on the relations of the priests and Brothers with the Sisters, after as well as before the canonical age.

IV. Novices may not be employed in teaching in any way which may prevent their following the exercises of the novitiate for a full year.

V. Religious may no longer make their wills after their profession without the permission of the Superior General or the Mother General.

VI. No outsiders, not even relatives of the Sisters, may be given board and lodging in the houses of the Sisters. This applies equally well to the boarding schools.

VII. Visits shall not be paid to outsiders, even to the Reverend Pastors.

VIII. The expenses entailed by visitations shall be borne by all the houses visited in the same period.

IX. A general officer residing outside the Mother House shall have only a place of honor, but no voice in the government of the house, unless by virtue of a special obedience from the Mother General.

X. Only the Provincials shall visit their Provinces.

XI. Should the General Prefect of Studies happen to be in a school conducted by the Society, she shall have the right to examine matters pertaining to teaching.

XII. The temporal interests of the two Congregations are being cared for by mutual agreements.

XIII. The two Congregations will mutually exchange obituary notices and fulfil the suffrages prescribed by Rule.

It is my fond hope, my dear daughters in Jesus Christ, that you will receive these decrees of your General Chapter with that respect and submission which I have been accustomed to expect from you. Thus one more consolation will be added to all those which were afforded me by your General Capitulants. I shall treasure this Chapter as one of the most pleasant recollections of my life.

As I close, I regret being obliged to announce a new loss for your Society in the death of good Sr. M. of St. Lucy, professed, aged twenty-two, who was employed in our house at St. Laurent (Canada). She went home to God on August 3rd, fortified by all the Sacraments of the Church.

Given at Notre-Dame de Sainte-Croix, Le Mans, under our signature, the day, month, and year as above.

The Superior General
Moreau

J. M. J.

No. (30) 12-C

Notre-Dame de Sainte-Croix
September 18, 1860

MY DEAR DAUGHTERS IN JESUS CHRIST:

Since the two General Chapters have decided that there shall be community of spiritual interests between the priests and Brothers and the Sisters of Holy Cross, I hasten to inform you of this decision for your consolation. In consequence, I ask the help of your suffrages in favor of Brother Anthony, professed, who died at the Mother House, and for Brother Aloysius Gonzaga, who died at Notre-Dame-du-Lac.

Secrecy on Chapter I avail myself of this opportunity to remind the Chapter members, in general; that, by virtue of their oath, they are bound to secrecy on matters discussed in the Chapter until such time as the Superiors who presided over the meetings shall see fit to authorize them to speak, or have announced these matters in Circular Letters.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

The Superior General
Moreau

J. M. J.

No. (31) 13-C

Notre-Dame de Sainte-Croix
Le Mans
September 29, 1860

MY DEAR DAUGHTERS IN JESUS CHRIST:

I hasten to inform you that Sr. M. of St. Andrew, professed, a native of Ireland, who was a laundress in our house at St. Mary's (Indiana), went home to God on the sixth of last July.

I beg you, in consequence, to intercede fervently for her before God, in order that your prayers may assist this dear soul to take her place in the assembly of the Just.

I remind you that, since the General Chapter, local Superioresses and Directresses outside the Novitiates are forbidden to receive postulants.

The Superior General
Moreau

No. (32) A-1

February 6, 1861 (page 176)

Devotion to St. Joseph.

J. M. J.

No. (33) 14-C

Notre-Dame de Sainte-Croix
Le Mans

February 26, 1861

MY DEAR SISTERS:

Provisions of Propaganda I wish to inform you, my very dear Sisters, that, after reading your Constitutions, His Eminence, the Cardinal Prefect of the Propaganda, informed me that they should contain no mention of a General Prefect of Studies in your Society nor of the faculty of the Superioresses to permit Sisters to receive Holy Communion oftener than is specified in the Rule or to deprive them of Communions authorized by their confessor. His Eminence likewise insists that spiritual direction be disposed of briefly, without ever touching on the field of sin or anything else pertaining to the Sacrament of Penance.

Consequently, you are to disregard the appointment of the General Prefect of Studies. At the same time, follow out the other recommendations of the Cardinal Prefect and pray for His Holiness, for he cannot proceed to the examination of your Constitutions until the return of better times.

Pray also, my dear Sisters, for your affectionate and devoted father in
J. M. J

Moreau

P.S. I earnestly recommend that you do nothing contrary to the will of the Ordinary or of your Provincial, whom you will regard as my Assistant.

J. M. J.

No. (34) 15-C

Notre-Dame de Sainte-Croix
Le Mans

June 5, 1861

MY DEAR DAUGHTERS IN JESUS CHRIST:

I come to ask the help of your prayers for several of your companions who have just gone to their eternal home. Sr. M. of the Holy Redeemer, professed, a teacher at New Orleans, died there at the age of twenty-four, after having

No. (35) A-1

November 2, 1861 (page 226)

Death of Sr. Mary of St. Marcellus. Financial trials. Various counsels.

No. (36) A-1

March 26, 1862 (page 236)

Spirit of union. Visitation of the American houses by Father Charles. Various counsels. General Chapter of 1863.

J. M. J.

No. (37) 16-C

Notre-Dame de Sainte-Croix
April 25, 1862

MY DEAR DAUGHTERS IN JESUS CHRIST:

We hasten to inform you that Sr. Sienna, who was professed on her death-bed, and who had been employed at St. Mary's (Indiana), went home to God on March 5, 1862, at the age of twenty-one, fortified by the sacraments of the Church.

In consequence, we order you to intercede fervently for her, in order that your prayers may assist this dear soul to take her place in the Assembly of the Just.

I take this occasion, my dear daughters in Jesus Christ, to renew my gratitude to those of your houses which have shown such an interest in my cruel trials, and to recommend to your prayers our houses in New Orleans from which I have still received no news. I also wish to congratulate your companions on the generous care which they are giving in three hospitals to the war wounded in America, and I renew the assurance of my sentiments of deep devotion and affection in J.M.J.

Moreau.

No. (38) A-1

May 2, 1862 (page 248)

The text is identical, except for the paragraph beginning: "I ask you also to send to Father Tréhu..."

News from America. Death of Sr. M. of St. Michael. Association of St. Joseph.

No. (39) A-1

May 3, 1862 (page 249)

Death of Sr. M. of the Visitation.

J. M. J.

No. (40) 17-C

Notre-Dame de Sainte-Croix
Le Mans
May 13, 1862

May the grace of our Lord, and the blessing of His holy Mother be always with you.

MY DEAR DAUGHTERS IN JESUS CHRIST:

Nursing Sisters in the Civil War Subsequently to Father Sorin's happy inspiration to send Sisters to three hospitals to care for the poor victims of the war between the North and the South in America, one of these religious, Sr. M. of St. Fidelis, died in the military hospital at Mound City on April 19th in the performance of the work of apostolic zeal. She was ill for fifteen days. I need not remark on the consolation afforded by such a death to a soul of such heroic generosity, nor dwell on the glory which it reflects on the Church, or the edification it provides even for Protestants.

The generosity of these worthy daughters of Our Lady of the Seven Dolors is rewarded even here below by the conversion of a goodly number of these soldiers who return mortally wounded from the battlefield, to die in the arms of the Catholic Church, with blessings on their lips for the Sisters who have brought them this grace of predestination. Consequently, we are grateful to these good religious, we congratulate them on the success of their mission and thank God for it, praying God at the same time to sustain their courage to the end. We also recommend to your special prayers the Sister who has died as a victim of charity.

Suffrages On this occasion I wish to state that our religious, whether Josephites or Salvatorists, must not only pray for the Sisters who die in the service of our houses, but also for all those who have been employed in these houses, even temporarily. It is well understood that the Marianite Sisters owe special suffrages only to those of our religious who have rendered them similar services.

Notre-Dame de Sainte-Croix, the day, month, and year as above.

Moreau.

J. M. J.

No. (41) 18-C

Notre-Dame de Sainte-Croix
Le Mans,
June 15, 1862

MY DEAR DAUGHTERS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be always with you.

Death-bed professions I come to ask your suffrages for Sr. M. of St. Veronica, who died at the Mother House on the fifth of this month, fortified with all the comforts of religion, after having served there with great devotedness. She desired to make her vows before dying, and I thought it well to grant this favor. This I did all the more readily, because she had already been proposed for profession by the local Council and had made two years of novitiate.

Nevertheless the Congregation is bound only to the prayers prescribed for novices, because professions of this kind must be ratified by the General Council. In no other case can your Society be obligated in conscience by this kind of vows. Hence it is that if a Sister recovers after making vows in this way, she must be voted on anew and make her profession according to the usual ceremonial. Consequently, only the suffrages due to novices are owed to those who die before this solemn ratification. Nevertheless, they have before God the merit of their vows, and for this reason it is a good thing to urge those religious who might not think of it at the moment to make their profession. This supposes, of course, that they manifest the dispositions required for the religious life. They should be warned, however, that if they recover they are under obligation to the Congregation.

Suffrages To forestall any uncertainty and discrepancy for the future with respect to the reciprocal suffrages owed by the priests and Brothers and the Sisters of Holy Cross, I wish to make the following statement, which, if necessary, may be modified by the two General Councils at their next meeting :

Notwithstanding any and all remarks and written observations on this point, the Brothers who find it difficult to arrange in their parishes for the Masses demanded by the Rule for our deceased members, shall henceforth follow article 7 of the rule on *The Relations of the Marianites with the Salvatorists and the Josephites*, because the Mother House cannot undertake to assure the celebration of these Masses. This provision is made in view of the fact that the Sisters may encounter the same difficulties as the Brothers in the parishes to which they are sent.

Consequently, my dear daughters in Jesus Christ, if the Sister who has just died in our service had been a professed religious, she would be entitled to two Low Masses from the house to which she was assigned. These same suffrages would be provided for those Sisters who might be employed in the service of our religious for a certain period but who would die in one of your own houses after serving in other obediences.

In view of the foregoing, while announcing to you the death of Brother Basilian, who died this week at the Mother House, I do not exact any Masses for him from you, because he was not employed in one of your houses. But since, according to the above-mentioned Rule, there shall always be community of spiritual interests between you and us, you must recite for him the prayers indicated in the Directory, under the chapter on suffrages for deceased members of the Congregation.

Lastly, by virtue of this community of spiritual interests, all of us without distinction, just as before the separation of temporal interests, must form the intention to gain all the merit attached to our acts of piety, religion, penance, Holy Communions and, in general, the merit of whatever we do under the inspiration of the Spirit of God. The Superior General and the Mother General must, in their respective Communities, make known to their Congregations any deaths which may occur, and on receipt of this news all the houses are to ask for the deceased full and entire remission of sin and the repose of the saints. With a view to greater order and convenience I have decided that, since local Superioresses and Directresses are to announce deaths to the Mother Provincial, rather than to the Mother General or myself, the Provincials shall send the news directly to the Mother General who alone shall inform me. The Superior General shall then make the announcement to both communities at the same time.

General Administration I might state here, my dear daughters in Jesus Christ, that it has never entered my mind to have your Mother General reside at the Provincial House in Indiana, but only to have her spend some time there for the Regular Visit. Barring unforeseen complications, it is, on the contrary, my intention to recall her to France. For this, however, we must await the time chosen by Providence. While awaiting the moment when I can bring together certain Sisters now kept far away by their obediences, and thus can organize your Mother House, I wish to advise you that I have appointed Sr. M. of Egypt as local Superioress at Notre-Dame de Sainte-Croix, to replace Sr. M. of the Redemption who is needed for the foundation begun at New York by the generosity of Sr. M. of the Five Wounds. For the rest, be assured that your Mother General and myself, as also the General Councillors, are but one in the government of your Congregation.

I wish to advise you that I reserve to myself the right to make arrangements with your Mother General, when circumstances may permit, as to the time and place of your General Chapter.

Gratitude for feast-day wishes I cannot close without thanking you, my dear daughters in Jesus Christ, for the good wishes and prayers which you so kindly offer me every year on my feast-day. Among all the letters which I receive on this occasion, I can easily pick out yours, and especially those from the Sisters who helped me so much in the midst of the trials which I have just undergone. May you in turn count on my remembrance of this kindness and on my most affectionate devotedness in life and in death.

Changes of name Allow me, in conclusion, to say a word to those of your number who have asked me to change their name in religion. I cannot approve these requests because such changes would cause confusion in the records of receptions of the habit and professions. Besides, there can be no reasonable cause for changes of this kind. From this also you can see that I do not approve either of dropping the holy name of Mary which is to precede the religious name given to distinguish you one from the other.

Given at Notre-Dame de Sainte-Croix, the day, month, and year as above.

Moreau.

P.S. In order to obviate all discussion on the payment of the expenses of the Regular Visit to our American houses and the houses of the Sisters, I hereby decree that, until further order, the Vicariate of Indiana will meet all the expenses occasioned by the journey of the Visitor from Le Mans to Notre-Dame-du-Lac, including all trips within this same Vicariate. The Vicariate of Canada will stand the expense from New Orleans to New York. The travelling expenses for the return journey from New York to France will be shared in equal amounts by all three Vicariates. All these expenses will be borne by the two Congregations.

J. M. J.

No. (42) 19-C

Notre-Dame de Sainte-Croix
July 8, 1862

MY DEAR DAUGHTERS IN JESUS CHRIST:

I hasten to recommend to your prayers Father Bourget, who died in the United States, in the military hospital at Mound City, a victim of his zeal and charity; Brother Raphael, who departed this life at Saint-Paul de Maulévrier, and Father Lévêque, who died at New York.

Hence I beg you to intercede fervently for them before God, in order that these dear souls may take their places in the assembly of the Just.

Given at Notre-Dame de Sainte-Croix, under our signature and seal, the day, month, and year as above.

The Superior General
Moreau

J. M. J.

No. (43) 20-C

Notre-Dame de Sainte-Croix
Le Mans,
August 12, 1862

MY DEAR DAUGHTERS IN JESUS CHRIST:

We hasten to inform you that Sr. M. of St. Elisa, known in the world as Unity O'Brien, a native of Ireland, a nurse in the military hospital of Mound City, went home to God on July 7, 1862, fortified by the Sacraments of Penance, Holy Eucharist, and Extreme Unction. She was buried on the tenth of the same month.

Hence we order you to intercede fervently for her before God, in order that your prayers may aid this dear soul to take her place in the assembly of the Just.

Given at Notre-Dame de Sainte-Croix, Le Mans, under the seal of our Congregation and our signature, the day, month, and year as above.

The Superior General
Moreau

P.S. I have been consoled to learn how the Sisters at St. Mary's welcomed Father Charles when he arrived for the Regular Visit.

No. (44) A (B)

August 28, 1862 (page 261)

The only variations are in the salutation and the date. The letter to the priests and brothers is dated August 29th. Death of Sr. Mary of the Cross.

J. M. J.

No. (45) 21-C

Notre-Dame de Sainte-Croix
Le Mans
November 7, 1862

TO THE MOTHER GENERAL:

I know too much of your spirit of faith and obedience, my dear daughters, and of your devotedness to whatever concerns me personally, to have needed the declaration in which you have made known your sentiments in my regard.¹ I was convinced of your loyalty beforehand, and also of those of the Indiana Sisters who have already taken refuge with you. Nevertheless I am touched by these expressions of attachment and I thank you for them. Do not be too downcast. God will draw good from evil, and these crosses will be the occasion of the salvation of many.

My health is bearing up, and my sight is not so poor as age and fatigue might make one think.

I am, my dear daughters, in the heart of Our Lady of the Seven Dolours and in prayer to her for you, your most affectionate and devoted Father in J.M.J.

Moreau

¹ This act was the following solemn declaration, drawn up and signed at the close of the general retreat, August 12, 1862, by practically all of the sixty professed Sisters at St. Mary's: "In the name of the Father, and of the Son, and of the Holy Ghost, Amen. We, the undersigned, Marianite Sisters of Holy Cross, renew to Almighty God our perpetual vows of poverty, chastity, and obedience, and, in the person of our Reverend Father Visitor, we renew our promise of unfailing fidelity to the Constitutions and Rules of our Very Reverend Father Basil Anthony Moreau, our venerated Founder and first Superior." This declaration was intended to offset certain influences tending to detach the Sisters in America from dependence on Le Mans.—Translator's note.

No. (46) A-1

April 17, 1863 (page 284)

The postscript is to be omitted.

Deaths of Brothers George, Luke, and Sylvester, and of Mr. Legoff.

J. M. J.

No. (47) 22-C

Notre-Dame de Sainte-Croix

June 17, 1863

MY DEAR DAUGHTERS IN JESUS CHRIST:

It had been my intention not to write until the next retreat, but I cannot resist the desire to thank those of you who have again given me such touching expressions of affection and devotion on the occasion of my feast day.

Continue to be faithful to your obediences like good religious, without changing houses until such time as the obedience you have vowed to God will assign you to another place or to different work. In this way you will save your own souls while laboring for the salvation of others, and you will console him who will be until his last breath, my dear daughters in Jesus Christ,

Yours devotedly,

Moreau

J. M. J.

No. (48) 23-C

Notre-Dame de Sainte-Croix
Le Mans
March 7, 1864

MY DEAR DAUGHTERS IN JESUS CHRIST:

I am ashamed, my dear Mother and daughters, for my long delay in answering your gracious New Year's letter. It was only after my return from Rome that I knew of it, but now I wish to repair this omission by thanking you for your unfailing attachment. The names of Sisters Leocadia, St. Bernard, Immaculate Conception, John Baptist, Resurrection, and St. Eugenia will always be dear to me, because they recall the virtues of constancy and fidelity and the spirit which is genuinely worthy of their vocation. I need not tell you that I was not unmindful of you during my stay in Rome, and that I am intensely interested in all that is being done for your Congregation.

The Mother House has been established in France, and our priests can continue to act as your confessors upon your request, and with the approval of the Ordinary. All possible concessions will be made for different nationalities, provided this does not interfere with the dependence of the Provincials on the Mother House. Be patient, and everything will take shape before long. Whatever happens, you will always find me, my very dear daughters in our Lord,

Yours devotedly,
Moreau

J. M. J.

No. (49) 24-C

Notre-Dame de Sainte-Croix
Le Mans
December 3, 1864

(To the Marianite Sisters in America)

MY DEAR DAUGHTERS IN JESUS CHRIST:

As some Sisters have asked me what line of conduct they are to follow in the present circumstances, I hasten to inform you that His Eminence, the Cardinal Prefect of Propaganda, has, with the approval of the Holy Father, appointed His Lordship, the Bishop of Fort Wayne, as his representative for the government of your community in America, until such time as your Rules shall have been approved. In consequence, you must comply with any orders given by His Lordship in the name of His Eminence, because in so doing you will be obeying the Sovereign Pontiff himself.

I have no doubt but that this will be the case, especially on the part of those among you, my dear daughters, who have given me such constant proofs of your devotedness and attachment to the Mother House and your Mother General. In this way you will afford me another proof of your good will and your fidelity to the spirit of your vocation. If you persevere in the exact performance of all the duties traced out for you by your temporary Constitutions, I am certain that you will emerge triumphant from the terrible trials which you have had to face.

Courage, then, and confidence in God who has deigned to inspire the Holy See to take notice of your poor Congregation. In life and in death, my dear daughters in Jesus Christ, count on my perfect devotedness and on that of your Mother General.

Moreau

J. M. J.

No. (50) 25-C

Notre-Dame de Sainte-Croix
Le Mans
May 12, 1865

MY VERY DEAR SISTERS :

Now that I know the outcome of your Chapter, I cannot resist the desire to congratulate you on the election of Mother M. of St. Alphonsus as Provincial. She is well acquainted with the customs and rules of the Mother House, and knows well the line of conduct you have followed in the delicate situations in which you have been placed. This election is a further proof of the good spirit which animates you, and for it I thank God who is treating you as He always does His friends.

Take confidence, then; continue to be examples of submission, renunciation, attachment to your Mother House, and fidelity to your present Rules, while awaiting those which the Holy See will eventually give you. Be assured also of my gratitude for your affection and docility to my counsels, and count until death on the esteem, confidence, and devotedness of your most humble servant and father in Jesus Christ.

Moreau

NOTICE

The following letter, of which a copy is found in the provincial archives at Notre Dame, does not appear in the 1942 French edition of Father Moreau's Circulars. Because of its extreme importance, however, and because it bears every indication of being a Circular Letter to the Sisters, an English version distinct from the one appearing with the original French, is given here.—Translator's note.

J. M. J.

No. 25

Notre-Dame de Sainte-Croix
Le Mans

February 17, 1863

MY DEAR DAUGHTERS IN JESUS CHRIST:

May the grace of our Lord, the blessing of His Mother conceived without sin, and the protection of St. Joseph be ever with you.

After all the efforts exerted by the enemy of good to hasten the growth of the seeds of disunion which he had been sowing for some time among your companions in the Indiana Vicariate, it is now important that we tear out these seeds by the roots. To this end we must also set up against the spirit of discord the spirit of union, which only religious obedience can make firm. For if all your houses had been faithful to the Rules and Constitutions which I gave you at the very beginning of your Congregation, never would I have been caused so much sorrow as at Notre Dame on the occasion of the Regular Visit.

It is for this reason that I have just submitted these same Constitutions to His Holiness, Pope Pius IX, along with the letter given below. To this letter was added another, drawn up by Msgr. Fillion, Bishop of Le Mans, who kindly added his petition to my own in order to obtain at last the canonical approbation which we have so long desired. My letter to His Holiness is as follows:

MOST HOLY FATHER

For well nigh twenty years, the Congregation of Holy Cross was composed of three Societies. When the Congregation and its Constitutions were approved, however, Your Holiness bade me separate the Society of the Marianite Sisters

from the two other Societies, though I was to continue to govern the Sisters myself and give them the Rules I should deem best suited to their Institute. When this separation was effected, and in agreement with the General Chapter of the Sisters, I revised the Constitutions I had given them at the beginning of their Congregation and modified them in the degree that changes appeared necessary. In consequence, I append these Constitutions to this present petition, in order that Your Holiness may have full knowledge of the entire situation.

With a view to making this knowledge more detailed, permit me to add that up to the present the Marianite Sisters have, under the guidance of these Constitutions, devoted themselves most successfully to the education of young girls, especially the poor, and to the care of the sick. Their success has been so great that their Society is constantly growing, and today numbers three hundred and sixteen professed Sisters and fifty-five novices. In addition they have thirty-four houses located in twelve dioceses in France, America, and Eastern Bengal. In France these houses are distributed as follows: two in the Diocese of Le Mans; two in the Diocese of Versailles; two in the Diocese of Saint-Brieuc, and one in the Archdiocese of Paris. In America there are five houses in the Diocese of Montreal; one in the Diocese of Chicago; six in the Diocese of Fort Wayne; one in the Archdiocese of New York; three in the Diocese of Philadelphia; two in the Archdiocese of New Orleans, and two in the Archdiocese of Baltimore. Including those in the Dioceses of Alton and Louisville, they are also in charge of five military hospitals. Lastly, they have one house in our Vicariate Apostolic of Eastern Bengal. In all these houses they are producing abundant fruits of sanctification, especially in the military hospitals, where, since the outbreak of civil war in America, they have baptized more than three hundred non-Catholics.

But in order that all these virtues and merits may be ratified by new proofs of encouragement, these Sisters now ardently desire and humbly beg the Holy Apostolic See to deign to approve their Congregation and to establish it on a firm basis by official approval of the Constitutions which, in accordance with the good pleasure of Your Holiness, I gave them several years ago.

Permit me, unworthy though I be of this favor, to add my own petition to that of these same Sisters. May Your Beatitude graciously deign to determine the spiritual bonds which should exist between the Marianites and our own Congregation. It would be no small consolation for them if, notwithstanding the separation already effected, they could still hope to receive from us certain spiritual services, as is the case between the Daughters of St. Vincent de Paul and the Lazarists, to the great satisfaction of the bishops of France and America. Nevertheless, Holy Father, may your will, not mine, be done in this matter, because in whatever Your Holiness decides, I shall regard it as my duty to follow the good pleasure of God, to which alone I wish to be faithful both in life and in death.

Permit me only to ask for myself and for the above-mentioned Sisters the Apostolic Benediction, and may you deign to regard me until the end

of my life, Most Holy Father, as the most devoted, most grateful, and most obedient son of Your Holiness.

While awaiting the outcome of this petition, my dear daughters in Jesus Christ, you must apply yourselves to the constant observance of your Rules and Constitutions, without introducing any changes. This is the surest means not only of obtaining from the Holy See the signal favor which I have confidently requested in your name, but also of establishing or maintaining each one of you in the practise of regular discipline. It is likewise the means of assuring between all your houses the spirit of union, which existed everywhere up to the day that certain of your companions in Indiana disregarded the authority of your worthy Mother General and my own jurisdiction, as represented in the powers of the Visitor.

It is evident that the spirit of insubordination was able to produce such bitter fruits only because of ignorance, violation, or disregard of these very same Constitutions, according to which your Congregation was to have continued in all the dioceses where Providence has established it. We have proof of this in the fact that everywhere else, your Society has been for us a constant source of edification and consolation. I am at a loss to know why these Constitutions were not in the hands of all the Sisters, especially after so much insistence on the use of the English translation which I had arranged to have prepared, notwithstanding all its defects, or on the preparation of a better version. The absence of these English Constitutions is undoubtedly the reason why, to my great astonishment, it was asserted, and even written to Rome, that you had no Rules and had been subject to no bishop until someone took the liberty of putting you under a bishop without my knowledge and without even notifying your Mother General.

Whatever may be the cause, my dear daughters in Jesus Christ, I wish to forget the recent unfortunate events at St. Mary's. I desire to remember only the great good that has been accomplished, thanks to the courageous zeal of its Founder, and to seek out means to prevent the devil from launching new attacks. Hence I beg you never to forget that, although you owe the deepest possible reverence and the most perfect religious obedience to the Ordinaries, or bishops, of the places where they deign to make use of your services, you must at the same time always remain under the authority of your Mother General and united to her in heart and sentiment—not to mention, until such time

as the Sovereign Pontiff deigns to accept my resignation, the respect you owe to me as to the instrument, although unworthy, of the foundation of your Society. This is the situation of the Daughters of St. Vincent de Paul with regard to the Superior General of the Lazarists and, unless I am mistaken, this state of affairs is viewed favorably by Their Lordships, the bishops. And yet, for the Daughters of St. Vincent de Paul as for yourselves, the bishops are really local Superiors. This is a sacred right which is accorded them by the holy canons and which, if need be, the Vicar of Jesus Christ would confirm, if he did not do so by approving your Constitutions.

Bear in mind also that we have over you only that jurisdiction which it may please the Ordinaries to give us for your spiritual welfare. Neither is it in keeping with the spirit of the Church or my method of government, that you should go to confession, above all habitually, to those of our religious whom I have hitherto appointed as your Superiors, always in absolute dependence on the bishops of the dioceses where they reside.

But should it happen that an attempt be made to separate you from the Mother House, withdraw you from the authority of your Mother General, or make you violate your Rules or, above all, your Constitutions, you are free to leave these dioceses. You enjoy this liberty because you were sent there only on the condition, at least implicit, that you would remain free to follow your Rules and religious practices. With practically only one exception, this has been the stand adopted up to the present by the venerable prelates of America. Several of them, in fact, have declared that they desired your services only in so far as you would remain dependent on your Mother House, and even on me as your Superior.

Now, my dear daughters in Jesus Christ, your Mother House has been and still is established in France. Besides, an article of your Constitutions, as presented to the Holy See with the approbation of Msgr. Fillion, our new bishop, states explicitly that the Mother House will remain in his diocese unless your Society should decide otherwise. This will make you see that if all the members of this Council have not hitherto resided at Sainte-Croix du Mans, this situation was the result of circumstances independent of my will, and your Mother General will return before long with her General officers.

Lastly, my dear daughters in Jesus Christ, if it is true that a pro-

fession ceremony has been made at St. Mary's without the previous consent of your Mother General, and without having effected the separation of your temporal interests from those of our Congregation, these professions must be regarded as null and void as regards your Society. Besides, if it is to be binding in conscience and irrevocable, the settlement of your financial interests must be submitted for the approval of your General Council and ours, and then sanctioned by the two General Chapters.

For these reasons I feel in duty bound to issue the following decrees :

Article I

The General Chapter will meet, at the latest, on the feast of the Compassion of the Blessed Virgin, in your Philadelphia house, with the consent of His Lordship, the bishop of the diocese. Consequently, the Mother General, with Sister Mary of the Redemption for France, Sister Mary of St. Magdalene for Canada, Sister Mary of St. Leocadia as Assistant General, Sister Mary of St. Elizabeth for the Indiana Province, Sister Mary of St. Alphonsus Rodriguez for Louisiana, and Sister Mary of St. Eugenia from Notre Dame, will meet in Philadelphia on the date indicated. Sister Mary of St. Leocadia will remain there until further orders as Superioress of the house, replacing Sister Mary of St. Ursula.

Article 2

The presiding officer of the Chapter will be Reverend Charles Moreau, as representative of the Superior General. He will be assisted by Reverend Father Granger.

Article 3

Until further orders, Mother Mary of St. Liguori will be Provincial of France; Mother Mary of St. Elizabeth, Provincial of Indiana, with Mother Mary of St. Eugenia as her Assistant at Notre Dame. Sister Mary of the Ascension will repair to St. Laurent, Canada, as Secretary to the Mother General. Sister Mary of St. Angela will remain as Prefect of Studies at St. Mary's, and Sister Saint Emily as Prefect of Discipline and Mistress of Novices.

Article 4

On their arrival and on their departure the General Capitulants, accompanied by their presiding officer and his assistant, will go to ask the blessing of the bishop. His Lordship will always remain free to honor the Chapter meetings with his presence.

Article 5

In addition to the various other questions on which the Chapter may

have to discuss and pass judgment, it shall consider the advisability of approving the above-mentioned profession or leaving these Sisters in complete dependence on the Ordinary. In case the Chapter votes for approval of this profession, these Sisters should first renew their vows before the Visitor, according to the customary formula in use among the Sisters. This should be done after they have been acquainted with their obligations as religious toward God, the Holy See, the Ordinaries, and the Mother House.

Article 6

As soon as the Holy See shall have approved the Constitutions which I have submitted to it, they shall be translated into English and copies will be provided for the Ordinaries.

Article 7

Until further notice, the Indiana Sisters will remain under the direction of Father Sorin for temporal administration. They shall receive whatever confessor the Ordinary may wish to assign them; this confessor shall be distinct from their Superior.

Article 8

The General Chapter will pass judgment on all the accounts of the Society for the year 1862, and will draw up the budgets for the present fiscal year.

Article 9

Lastly the minutes of the Chapter will be sent for my examination as soon as possible after the close of the sessions, at the time of the return of the Visitor to the Mother House.

Article 10

The Council recently organized at St. Mary's is hereby dissolved and all its acts annulled.

This present Circular shall be sent out at once, in both French and English, to all the houses of the Society.

Given at Notre-Dame de Sainte-Croix, Le Mans, under our own signature and seal, on the day, month, and year as above.

Moreau

P.S. Sister Mary of St. Ambrose will replace Sister Mary of St. Euphrosina at St. Paul's school.

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